VOL. III. OCTOBER, 1896. No. 4.

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From a Photo by] [*G. T. Ferneyhough, Pietermaritzburg.*

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BORDERLAND:

A QUARTERLY REVIEW AND INDEX.

VOL. III. OCTOBER, 1896. No. 4.

I.—CHRONIQUE OF THE QUARTER.

GREETING.

Oct. 15, 1896.

I HAVE to thank the numerous friends who have been good enough to write sympathetically about my health. I am all right now, I hope, although I shall remain out of the hurly-burly till next spring. I can get more work done when I have not to spend hours every day talking to visitors. I have resumed automatic hand-writing, as may be seen from the Letters from Julia in another page. And it may just as well be stated here, once for all, that my temporary ailment had nothing whatever to do with automatic writing or Borderland researches. According to Mr. Bland my stars were so adverse that I ought to have died, whereas I never had to abandon work or take to bed. More mundane observers have been predicting a breakdown any time these last fifteen years. And the combination of American and African worries last January were quite enough to account for my indisposition without saddling any responsibility on the poor spooks.

"JULIA."

Readers who from time to time have written me complaining of the discontinuance of the communications from "Julia," will welcome the fresh instalment published this month. Those who reject the theory that any communication is possible between mere mortals and the disembodied spirits of the dead, will of course scout the idea that the letters about widening the chinks emanate from any other mind but my own. If so, then I think every one who knows me will admit that what I should in that case have to call my "Julia" mind is a very different mind from that which is usually recognised as my own, we would then have in these letters a curious self-revelation of a latent sub-consciousness almost as interesting to some, perhaps more interesting, than the demonstration of the existence of a disembodied intelligence. If "Julia" be my sub-conscious mind, I wonder why that part of me should so persistently and consistently insist upon deceiving the other part of me. In all other respects I think the "Julia" mind is on a higher moral plane than my workaday mind. But if the sceptical theory be correct, this superior ethical development is balanced by a curiously persistent and determined lying as to its identity. Why? Whichever theory we accept, the letters will, I doubt not, be as curious and interesting to my readers as they were certainly to myself. For, as I need hardly repeat, I had not the least idea what my hand was going to write when I resumed automatic writing.

THE POPE AS CHIEF MAGICIAN.

To the student of BORDERLAND, the Pope is the most interesting figure in Christendom. He is the Chief Magician, the head of the most elaborate system of magical rites that exists in the world to-day. There are many minor magicians of the Anglican Church who share his belief in the mysterious potency of the Sacraments provided they are duly administered according to the correct magical formula by hierophants who can claim to have been duly initiated. Great has been their dismay last quarter when they learnt that the Chief Magician, after sitting in judgment upon their pretensions to belong to the Sacred College of Sacerdotal Magicians, solemnly declared that "ordinations carried out according to the Anglican rite have been and are absolutely null and utterly void." Therefore, these minor magicians, who claim to work the magical miracle of the sacraments, are naturally very irate, and appeal from the Chief Magician and his authority to the

evidence of the facts. Lord Halifax, replying to the Pope's bull, declared of the Anglican Sacerdotalists :—

We have used the sacraments intrusted to and administered by the Church of England as effectual signs of grace, and as conveying to our souls and bodies the grace which they represent. They have produced in us the effect which God's word has told us to expect from them. They have been the spring, the support, the centre of our whole spiritual life, and to ask us to believe that all the time such sacraments were fictitious, empty signs of man's invention, is to induce us to disbelieve, not merely in the sacraments we have received, but in the reality of sacramental grace altogether. To assert such things is to make Him who is the truth itself the accomplice to a lie.

Hear, hear! This is sound doctrine. But it is capable of a far wider application than Lord Halifax dreams of. It supplies the solid foundation for believing, among other things, in the Female Ministry, in Nonconformist preaching, and in every channel, religious or otherwise, Christian, Moslem, Buddhist or Pagan, by which Divine grace is poured into the hearts of men to bear fruit in righteousness, peace, love and other fruits of the spirit. The discussions of these sacramentarian Magicians as to the exclusive authority of their rites and ordinations always remind one of foolish glaziers, who, because they make windows, imagine that except for their window panes the sun would be unable to shine on the children of men.

THE THEOSOPHISTS AND THE CRUSADERS.

There seems to be no hope of any healing of the split between the Theosophists of the New World and of the Old. The Crusaders have come and gone, leaving behind them no fresh sense of insight into hidden things, and a very perceptible accentuation of the feud which ought to have been buried in W. Q. Judge's grave. There is, therefore, nothing to be done but to wait and hope that common sense and the reality of brotherhood may heal the breach. Meanwhile there only remains two words to be said, and they are—Charity and Liberty. All theosophists are, now as always, free to do their own thinking. No one is bound to follow any leadership but that of truth, and all talk of dictatorship and shibboleths is out of place. What is wanted is, not loyalty to Mrs. Besant or to Mrs. Tingley, but loyalty to the truth; and they will best serve the truth who say least about personal disputes, which distract attention from the real issues.

THE SPIRITUALIST ALLIANCE (LIM.).

By consenting to become a limited company, the Spiritual Alliance is now a body corporate, empowered to hold property and take such action as may seem good to its members. Our excellent contemporary, *Light*, evidently hopes that the incorporation of the Alliance may be the beginning of great things in Spiritualism. I hope I may not be misunderstood when I say that one of the first objects to which the Alliance might with advantage address its energies would be to make some adequate provision for treating persons who, after attendances at séances, become what is called obsessed, which, for all practical purposes, is the same thing as becoming more or less seriously deranged in their wits. These sufferers can often be helped, and if the Alliance could provide a good exorcist or healing medium it would be a great relief.

MRS. BESANT'S NEW GENESIS.

Mrs. Besant is off to India again. Indefatigable alike with voice and pen, she is busily engaged in preparing an Exposition of Theosophy, to which her paper on the Unity of Religion is but a preface. Judging from the closing passages of that preface, the Exposition will not fail for want of ambition on the part of its author. The Exposition, like the Bible, begins with Genesis, but instead of the simplicity of Scripture, we have the following account of the beginning of all things :—

Logos, ere a system has begun to be, has in His mind the whole, existing as idea—all forces, all forms, all that in due process shall emerge into objective life. He draws the circle of manifestation within which He wills to energize, and circumscribes Himself to be the life of His universe. As we watch we see strata appearing of successive densities, till seven vast regions are apparent, and in these centres of energy appear whirlpools of matter that separate from each other, until when the processes of separation and of condensation are over—so far as we are here concerned—&c.

TWINS FROM AN ASTROLOGICAL POINT OF VIEW.

Astrologers who draw horoscopes from the moment of birth are often sorely puzzled by the different destinies of twins who are born within a few minutes of each other. One of the astrological magazines this quarter describes at length the differing destinies of twins, one being strong, healthy, and well-formed, the other ricketty, ailing, and deformed. The astrologer candidly admits this is a poser, and falls back upon the suggestion that the twins were conceived at different times. The probabilities are against this, but if it is the moment of conception and not the moment of birth that counts, what comes of the whole science of natal astrology?

PROGRESS IN PSYCHIC PHOTOGRAPHY.

The series of experiments reported this quarter prove that progress is being made of a highly promising nature in the photographing of the invisible. "Edina's" report on experiments with Mr. Duguid in May, June, and July last, reported in *Light*, September 12th and September 26th. A close, personal friend of "Edina's," a professional gentleman of high standing, has now been able to obtain spirit photographs without the medium taking any active part in the operation. The medium never touches the camera which, with its plates—it is a hand camera fitted with a dozen plates—never for one moment left the hands of the friend in question. "Edina" says :—

Some of the photographs obtained at the séances were similar to those got in my house two years ago—viz., taken without the

aid of a camera, and simply by the plates being folded in brown paper and sealed up, and thereafter held for a brief space between the hands of the medium. The larger portion of them, however, came through the agency of the camera, and under conditions which (to my mind, at least) preclude the possibility of fraud on the part of anyone associated with their production.

A RE-ISSUE OF REAL GHOST STORIES.

Mr. Grant Richards, who has been for several years associated with me in the production of the *Review of Reviews* and BORDERLAND, is about to begin business as a publisher on his own account. He has taken offices at 9, Henrietta Street, Covent Garden, and will start early next year. Readers of BORDERLAND may be interested in knowing that I have arranged with Mr. Richards for the republication of Real Ghost Stories, and More Ghost Stories, which ran out of print long ago. I shall re-edit them, and preface the collection with the article describing how I began automatic handwriting, published in the first number of BORDERLAND, which also is out of print.

A WIZARD OF TO-DAY.

Our Frontispiece is a portrait of one of the four surviving native prophets of Natal. His name is Umafela. Mr. Ferneyhough, of Pietermaritzburg, who sent me his picture, fetched him sixty miles across country to have him photographed. Umafela does not call himself a wizard, but Isanusi the Prophet. Mr. Ferneyhough sends me the following specimen of one of his prophetic utterances :—

I, Umafela, son of Umpati, of the tribe of Umaqunyeni, dwelling by the Umkabela, under the shadow of the great mountain, whence flow the rivers of lightning—Bula! (I prophesy and declare) that, the word of the Man which was given to the beasts, and by the beasts to the birds, and by the birds to the winds, and by the winds whispered to the Mathlzsi (guardian spirits), from whence I have it—for see I not in the smoke the spirit of good, and hear I not in the air the words of the Mathlzsi, which says: "Peace and goodwill shall be born of the season, the broken stick shall be joined, the spirits of evil shall sleep, and joy shall prevail." Ngi-tshilo! (I have said it).

Probably Balaam looked somewhat like Umafela.

DIRECT WRITING AND THE COUNCIL OF NICE.

A psychic contemporary reminds us that the Council of Nice, which has exercised an immense influence upon the faith of Christendom, held no less firmly to the doctrine of the possibility of direct writing by the spirits of the dead than to the orthodox Christian creed. Indeed, they did not deem the latter authenticated until confirmed by the former. The story, as told by Dean Stanley, in his "History of the Eastern Church," would create no small scandal among those who to-day are loudest in their devotion to the Nicene Creed.

It was believed in later times that two of the 318 bishops, Chrysanthus and Mysonius, who had entirely concurred in the views of the Council, had died before the close of its sessions, and had been buried in the cemetery of Nicæa. When the day for the final subscription arrived, the bishops took the volume to the grave of the two dead men, and solemnly adjured them that, if now in the clearness of the Divine Presence they still approved, they would come again and sign with their brethren the decrees of the faith. They then sealed the volume, and laid it on the tomb; watched all night, and returned in the morning when, on breaking the seal, they found the two subscriptions:—"We, Chrysanthus and Mysonius, fully concurring with the first Holy and Œcumenical Synod, have signed the volume with our own hands."

That was as far back as 325 A.D. Clearly the phenomena of direct writing in sealed books or slates is no novelty. Psychics who believe in it may claim to hold the true orthodox Nicene Creed.

THE PARIS CONFERENCE ON HYPNOTISM.

The Conference organized by the "Médicine Moderne" was held in their large hall on June 11th, and was attended by a large number of doctors and students. The lecturer, Dr. Bérillon, took as his subject, "Hypnotism and Suggestion," and illustrated his remarks by experimental demonstrations upon a number of subjects, proving most clearly the power exercised by Suggestion on the nervous centres. M. Bérillon also explained his treatment of many cases of apparently confirmed bad and vicious habits in children, and showed how by Suggestion he had been able to conquer the inclination and to strengthen the power of resistance to evil tendencies. There is much to be hoped from this recognition of the value of Hypnotic Suggestion by the profession; if its power as a preventive medicine be but sufficiently appreciated, and its exercise confined to the hands of those who are qualified by medical experience to use it with judgment. Medical science has before it a wider field of usefulness than ever before, and the difficult questions of early training and the complicated evils of mental troubles and moral degeneration seem in a fair way to meet at last with a scientific and philosophic treatment which may solve their problems.

BORDERLAND IN AUSTRALIA.

I quote with some satisfaction the following tribute to BORDERLAND from our Australian contemporary, the *Harbinger of Light*, one of the best psychic papers published. The *Harbinger of Light* says, in an editorial notice of our April issue :—

From the vast circulation of this large periodical it would seem that students of Borderland philosophy are on the increase all over the world. BORDERLAND appears to have filled a much-needed requirement. With a fairly long experience, we know of no periodical that has promoted the inquiry into the so-called "Unknown" as BORDERLAND has done. As Australians we know of nothing to hand so difficult to procure as a copy of BORDERLAND, in the ordinary way of business.

With reference to the last and similar complaints, BORDERLAND can be procured from the Melbourne office of the *Review of Reviews*, and in the United States from the International News Company.

II.—LETTERS FROM "JULIA."

HOW TO WIDEN THE CHINKS. A MESSAGE FROM BEYOND.

I BEGAN in January, 1895, BORDERLAND to publish "Letters from Julia." They were much appreciated by many readers, and it was with great regret, and amid many remonstrations and lamentations, that they were discontinued. For nearly a year I discontinued the practice of automatic writing. My health having much improved, I recommenced it in September. After the usual friendly and personal communications, written automatically with my hand and purporting to proceed from my friend "Julia," I asked her if she would resume the "Letters" on "Life on the Other Side," which had been begun. She at once assented, and the result is as below.

Of course the usual criticism will be made by others, as it was made by myself, even when the writing was in progress, that these communications emanated from my own subconsciousness. I give Julia's reply to the suggestion as I received it. To those who scout the hypothesis of an invisible Intelligence, not myself, communicating through automatic handwriting, I have only to say that if the message emanates from myself it is from a part of myself, of which I have no direct consciousness. It would almost be as interesting to me to make the acquaintance in this way of the ideas of my Subconscious Self, as it is to communicate with a Spirit who has passsd beyond. For who knows what marvellous potentialities lie latent in this strange new Self, which differs so much from the conscious Self? Surely the Subconscious Self, if it be all that Mr. Hudson claims for it, is as worthy of investigation as any spirit that ever returned from over the Border.

But without further preface here are the latest Letters from "Julia":—

September 18th, 1896.—I have much to say to you, and I hope that you will be quite passive and not interrupt me.

CHARGED WITH A MESSAGE.

Now listen. I am going to write a letter to the readers of BORDERLAND, which will be a very useful communication. We have been thinking it over for a long time, and I am charged to deliver it to you at the first opportunity. I will write it straight away, and continue day after day till it is finished. I think it will take me about a week to finish it. And you must let me have the uninterrupted use of your hand. It is to give them what we know to be the most important advice that there is to give for the conduct of life.

We have all seen with—(Question: Is this right? Yes.) We have all seen with intense interest the efforts which man is making at present to discover, if he can, what lies beyond. We who are beyond are not less anxious to communicate to you—who have still to slough your bodies—what will be the best for you on earth to know, in view of the new life which awaits you. And I had hoped that, in the letters which I began in BORDERLAND, to have explained many things. But they were interrupted, and I now see that it was better so.

NO CLAIM TO INFALLIBILITY.

We who have ceased to dwell in matter, often make mistakes in our expectations, as you do, and err in our judgment. No one save Him who is above all knows all. We are not made infallible because we put off our bodies. We see many things you do not. But we are making progress through darkness into light, through ignorance into knowledge. And hence it is that while we may, and I hope often will, say what will help you and enable you to guide your way better, we never arrogate to ourselves the right to dictate. We are only too glad to impress you with our thought. But it is not Divine wisdom—only the thought of your friends who, being disencumbered of their earthly bodies have the open vision, and dwell in the land of Love and Light.

NOT NEW LIGHT BUT MORE LIGHT.

Our chief difficulty in framing our message is the fact that we have nothing to say that has not been anticipated, more or less, by one or other of those messengers, who have taught men the way to God. But this is obvious. You have to recognise the fact that God has not left you in darkness all these ages, nor has He given you misleading light. What we have to do is not to give you what I may call a revolutionary revelation, so much as to widen the chinks through which the same light may stream through a little more clearly. The fulness of the glory of that light we cannot describe. We who dwell in it are discovering more and more of the imperfection of our vision. And so it will ever be. Progress, eternal progress, ever forgetting the things that are behind, ever reaching forward to those which are before it, is the universal law.

There are many things, however, on which we think it possible to widen the chinks. And I will at once proceed to explain what it is that we wish to impress upon you as most important. (Mental question: "Love?")

THE GOSPEL THAT WILL SAVE THE WORLD.

I am not going to repeat what I have often said before about Love. There is nothing to add to or to take away from what I said about love when I first wrote with your hand. And I wish you would print it again.*

For the identification of love, wherever it is found, as God, as a ray from God, pure and bright, the authentic emanation from God, in proportion as it is unselfish and sacrificial in its nature, that is the Gospel which will save the world. And when men ask you where God is, then you can answer, where Love is. That I have said before, and I might go on saying it always. But repetition would not widen the chinks.

And what we want to do is to widen the chinks, through which more of the light and glory of this world may stream into this world in which you live.

Yes, it can be done if you will but be passive and not make your mind a whirling wheel of interrogation. When you are done asking, I may get on writing. But when your mind is so excitable and runs along so many of its own channels, I cannot trust your hand as the instrument whereby to transmit my message.

Yes, I can understand. But the understanding why does not suffice to make the instrument work. When you are passive I shall resume my message. It is of great importance to have a passive, quiet, receptive mind.

September 19th, 1896.—Now to resume where I left off.

HER MESSAGE.

What we wish most to say to you is that you should endeavour to resume the Habit of Contemplation. You are all too much hurried. You are all getting to be too busy. How do you think that you are to keep the door open between you and Him who is Love unless you have at least some moments in the day when you can be alone with Him, and with us? Oh, my friend, when we see you absorbed day by day, and far into the night, over the things of your life, being so preoccupied that no voice from the Other Side can reach your ears, what chance have you to grow in the knowledge of the Spirit? About as much as a girl dusting out a boarding-house in a hurry has of learning the higher mathematics. Oh, my friend, what the world needs is an arrest of this fretful fever about trivial things which perish with the using.

WHAT THE AGE MOST NEEDS.

What the age needs is time to think, time to meditate, time to pray, time, in short, for the Divine and Eternal. What is it that we most need in our efforts to bring this world of ours into touch with yours? Why have I failed with you, comparatively? Why is the Bureau I wrote about years ago not established? All because of one thing, and one thing only. You have no time. That is to say that all the time you have, you spend on the things of this whirling transitory life. It will not do. Your world will gain no glimpse of the other side, open we the chinks never so widely, when the whole day is spent in the desperate pursuit of an unceasing multitude of this world's affairs. No; to truly live, you must make time to think; to clear, for some moments at least, a silence where our voices may be heard. That is nothing new, but the world seems to be forgetting it more than of old. We can do nothing to establish the connection unless, for at least some brief season, you can say to yourself, "Peace; be still."

FIVE MINUTES' MEDITATION.

We do not ask impossibilities. We do not wish men in a newspaper office to practise the contemplative life

* Here is the passage to which I suppose she refers. It is quoted from the first number in BORDERLAND, where it will be found with much more to the same purpose in the article entitled "My Experience in Automatic Handwriting: The Story of 'Julia':"

The whole difference between this side and your side consists in this—without entering now into the question of body and matter—that we live in love, which is God, and you too often live in the misery which is the natural, necessary result of the absence of God, who is love.

There is much love on earth. Were it not so it would be hell. There is the love of the mother for her children, of brother and sister, of young man and maiden, of husband and wife, of friends, whether men or women, or whether the friendship is between those of the same sex. All these forms of love are the rays of heaven in earth. They are none of them complete. They are the sparkling light from the diamond facets, the totality of which is God. The meanest man or woman who loves is, so far as they love, inspired by the Divine. The whole secret of the saving of the world lies in that—you must have more love—more love—more love. . . . To love anyone really, truly, means that we are putting ourselves in his place loving him as ourselves that we desire for him the best, and give up ourselves and our own pleasure in order to secure it for him. This is true love, and where-ever you find it you find a spark of God. That is why mothers are so much nearer God than anyone else. They love more—that is, they are more like God; it is they who keep the earth from becoming a vast hell.

Hold fast to this central doctrine: Love is God, God is love. The more you love, the more you are like God. It is only when we deeply, truly love, we find our true selves, or that we see the Divine in the person loved. Oh, if I could come back and speak in the ears of the children of men, I think I should wish to say nothing but this—love; love is the fulfilling of the law, love is the seeing of the face of God. Love is God, God is love. If you wish to be with God—love. If you wish to be in heaven—love. For heaven differs chiefly from earth and from hell in that in heaven all love up to the full measure of their being, and all growth in grace is growth in love. Love! love! love! That is the first word and the last word. There is none beside that, for God, who is love, is all in all, the Alpha and the Omega, the first and the last, world without end. This is indeed a true word. It is the word which the world needs it is the word which became flesh and dwelt amongst men—Love, love, love!

of the monks of the Thebaid. But we do want even newspaper men to have at least five minutes in every day in which to possess their souls in peace. All the rest of the day the world and its affairs possess them. But if there were but five minutes daily for the soul for quiet thinking on the relations between you and Love—which is God manifest in life—would it not be better for you? would you not have more chance of the open vision that you have lost?

AN EXPLANATION BY THE WAY.

(Mental question whether I am not suggesting the illustrations at least.)

Oh, my friend, how little you understand of the working of mind on mind. All that I see in your mind—knowledge, of the English language, for instance, or associated ideas—are to me so much material by which I can get my thought into your consciousness. All your stored-up ideas, memories, associations, are like the letters inside a typewriter. I strike whatever I need. The alphabet was yours, but the touch was mine.

What is necessary to be done is to get the idea impressed on the mind of this generation, Rest. And whatever there is in your mind that I can use to impress this idea I use without hesitation. It is easier working with familiar tools. When I try to make you write words with which you are not familiar I fail, at least as often as I succeed. Hence, I am always more pleased when I can revive an old idea, or use a metaphor that would be familiar to you than if I were to laboriously try to move your fingers to trace words which you had never seen before.

Now I hope you understand. What I want you to say I make you feel in the readiest way possible, always using your own language and your own ideas as I use your own pen and your own handwriting. But I use them to impress my idea, to deliver my message.

DON'T CROWD GOD OUT OF YOUR LIFE.

And what we have to say to you and through you first of all is this: you must have time to think of God and of His manifestation as Love, otherwise you will crowd God out of your life; and a life without Love is a life without God. What you all need is a halting-place now and then; a resting-place in which the angels of God can commune with the Soul. What chance have you of realizing the truths of the other world if you are perpetually racing to catch trains in this? I know you must catch trains, but what I plead for is that you should make time, at least for a few minutes a day, in which to catch Eternity or a glimpse of it and of Eternal things.

Yes, that will do. I will write to-morrow.

MEDITATION-TIMES.

September 22nd, 1896.—Now then to resume. It is a mistake to say that there is no longer time in which to think. With the increased rush there are many oases. But with the continued rush there disappears the capacity to utilise them. And what I wish to do to-day is to point out some of the methods in which the lost meditation time may be recovered.

What I want meditation time for is to get a chance at your soul. The mundane and material veil the soul from us. We catch fitful glimpses of your soul as if through thick hanging clouds. We want to see more of it. And to influence you more in Time with the thought of Eternity.

To do this we must get you to help. And the first way to help is to teach you how to utilise your spare moments. Here let me answer that thought of yours as to the idleness of purposeless meditation. It is not my purpose that your meditation should be purposeless.

TO DEVELOP LOVE.

What I want you to do, if you find an opportunity, is to modernize the Rosary. What you have to do is to get the ordinary man who will not pray, and who is not given to spiritual meditation, to begin the first steps towards the realisation of the Divine. This you can do only in one way. Where Love is God is. There is no formula so true as that. To get man into the presence of God make him love. And the worst sign of the latter times is when the love of many has grown cold. But do not quench the smoking flax. Break not the broken reed. Wherever life is love is not impossible. For the complete absence of love is the final cessation of life. Love is often latent as heat is. But the development, the expansion of love that is the growth of life.

FIRST FOR YOUR HIGHER SELF.

Hence the use of the meditation-moment is primarily the development of Love. And this can be done quite simply by giving the Divine nature within each a free chance to assert itself. For all around man lies the quickening spirit of God. And you have but to allow it a chance instead of hustling it out of the way to see the God-germ grow. (Thought unexpressed self then and not the others.)

Now you are surprised and I see your thought. But what a man ought first to think of when he meditates is Himself. What am I making of myself? For love begins at home. And if a man is cruel to his own soul—? No, you must care for your higher self, the God within. What are you doing with that? Giving it exercise? And what? Since when has it had an opportunity of doing anything worth doing? And are you stunting or starving or killing it. Soul murder—are you guilty of it? For it is possible to murder your own soul.

SECOND FOR YOUR ENEMIES.

And then the next thought must be, My enemies, what good have I done them? For an enemy is the man with whom you have failed. It may not be your fault, but if he is your enemy, you have failed; for it is failure when any fail to realise One is your Father, and all ye are brethren. Whom you dislike, that is an

enemy—a failure. Have you done anything to make him a success? You may do nothing. But have you thought kindly of him, pitying his blindness and his shortcomings, longing to see him better! (Observation unaltered. But sometimes it is best kindness to punish.) Yes, I know you are quite right in thinking that there are times when it is necessary to punish evildoers; but as you punish, love. And remember that punishment without love is not of God. Have, then, a list, long or short, of the people you dislike, and run over them lovingly. Out of joint with this, with that, with the other, this is not in the Divine order, and you ought to try to be in charity with, that is to like, all men.

THIRDLY FOR YOUR FRIENDS.

Then your friends, and those to whom you are related Your success depends upon individualising. Take each in turn. What have you done for him, for her, since yesterday? What have you left undone?

In short, evil is the want of thought. Think—a loving thought is a prayer. You have not time to pray? Then make time to think of those you lose. Without thinking on to people you lose vital connection with them. To all men and women you know you owe some duty, however slight. It may be a smile, it may be a word, it may be a letter, it may be praise, it may be blame; and there is more love needed to blame rightly than to praise. But whatever it is, it is due from you to each of these. Have you paid your dues? Not in the lump but to each his due.

What is the excuse for half the unkindness in the world? What is the cause of most of the sadness? Not poverty of this world's wealth, but poverty of loving thought. You do not think; you forget. You neglect for want of thought. You allow the love that is in you to grow cold. For love dies when you never think of the person loved.

THOUGHT AS PRAYER.

Therefore think of them all. If you can do nothing else, think of them lovingly; for the loving thought of a friend is an Angel of God sent to carry a benediction to the Soul.

Yes, in this way we all fulfil, or help to fulfil, our own prayers. You see dimly in your gropings in the region of telepathy the influence of thought, and you will discover more, much more, ere long. But when you think with real feeling and earnestness of another's welfare and long to help him, you do help him. Here is, as it were, the secret source whereby the fire is fed which would else have flickered out and died. Oh, my dearest friend, if you only knew the power of thought, and if you would but think, think, think! Now I have ended for to-day. To-morrow I will open up the second point of my message. But do not forget my first. The supreme need of the Soul of Man is time to think, which means time to love, *i.e.*, time to live.

THE BUREAU OF COMMUNICATION.

September 27th, 1896.—All that is written has been well written. Nor do you need to disturb yourself about whether it all comes from me or from your Subconscious Self. When you know all about your Subconscious Self, as you call it, you will understand. What is important is that, however directed, you should get my message right. The first word of my message was Love, the second Leisure, and now we come to the third and what you may deem the most practical part of my message. I mean the old and very important application which I made to you about the Bureau of Intercommunication between the Two Worlds.

A REMONSTRANCE.

I have never for a moment ceased longing for its establishment. There is something to me almost inconceivably pathetic in the yearning that all of us have here to be able to communicate with you on your side. And what saddens me so much is that while I see so clearly how it can be done, you do not as you ought try and help me to do it. What a long time there has been since I first came to you at E——. And what have you done? What progress has there been made towards this indispensable Bureau? My friend, my friend, why have you tarried so long? Why, when the Borderland is mournful with the sighs of the severed, have you done so little to unite?

EXCUSES.

(Excuses, various, suggested in reply to this reproach: (1) Preoccupation; (2) difficulty of finding available trustworthy mediums; (3) difficulties in the way—(*a*) personation, (*b*) elementals, (*c*) evil spirits; (4) disappointments and failures. When I have tried you have not been able to manifest to some clairvoyants, and have never been able to be photographed. Health, also, this last year, &c., &c.)

BRUSHED ON ONE SIDE.

Yes; I know all that. But what does it all come to? Nothing at all.

Nothing at all. Any one who allowed himself to be deterred by such excuses would never achieve anything. Now what I want you to brace yourself up to is to answer this question—Is the establishment of an assured and verifiable mode of communication between us and you an object worth trying for? Is it not the one thing of all other objects best worth trying for? What other object is so important as to prove beyond all doubt that all that the saints and sages have taught is true, that when the body is put off the spirit lives, that when men "die" they begin a new life which is not cut off by any impassable abyss from yours? And what I want you to do is to put this question fairly and squarely to your conscience. And then, having answered it, act. Do not say, "Yes, it is the most important thing," and then subordinate it to the most trivial. Don't say, "Yes, I think this is the supreme thing mankind

needs," and then leave the quest to chance or caprice. All that is not rational.

"IS IT WORTH WHILE?"

(Objection: Yes: I agree—if the chance of achieving were good enough to justify the needful sacrifice of time and energy. But I have seen so many so utterly disappointed after years of patient investigation that I, who am busy with pressing duties, feel the chance is small indeed of my succeeding where they have failed.)

How do you know that they have failed? What you have to do, surely, is to see whether your own chance, as you call it, is worth while. And what I tell—

(Interrupted. Resuming, two hours later, I observed, That is the kind of thing that always happens.)

AN EXHORTATION.

What I tell you is that you ought to take the subject more seriously. You are dealing with the highest of all things as if it were a mere holiday pastime, to be put on one side whenever any obstacle has to be overcome. Now if, as I know you believe that this is the most important thing that lies before mankind, will you begin to apply yourself seriously to the matter?

(Question: What do you mean by seriously?)

By seriously I only mean that you should prosecute the study with the same serious resolution and business-like methods that you devote to the study of much less important things. You see there is no chance of doing anything from this side unless you will help. Give me your time, and I will give you my assistance.

HALF-AN-HOUR A DAY.

(Question: How much time?)

My dear friend, why do you speak so grudgingly? You know how ready I have always been to make allowance for your work. I do not want you to give up any of your work. That is your first duty. But I think that if you tried, really tried, you might get half-an-hour always before starting work. That is what I ask—that for half-an-hour always before breakfast you allow me the use of your hand in order that I may make some sustained systematic effort to accustom you to the method of intercourse with us on this side. When you are dead tired I will not press you. But, as a rule, let me have the opportunity.

(Observation: I wonder if it will be any good.)

You are a doubting Thomas. Yes, it will be of good. Great good, as you will very soon perceive. Yes, I know that there have been mistakes—yes, and there will be. Your own experience with the phonograph should illustrate how difficult it is to read off the transcript. But courage. As for the mistakes you think of, they are not mistakes except as to time, and we sometimes fail to distinguish thoughts from things. But it is only by experimenting, patient, loving experimenting, that we, you and I, can learn how to avoid these errors. Now, my friend, good-bye. If you will begin at once, I will do what I can to realise the longing of the heart of man.

III.—OUR GALLERY OF BORDERLANDERS.

ST. COLUMBA, THE FATHER OF SECOND SIGHT. BY MISS X.

"There are some, though very few, who are enabled by divine grace to see most clearly and distinctly the whole compass of the world, and to embrace within their own wondrously enlarged mental capacity the utmost limits of the heavens and the earth at the same moment, as if all were illumined by a single ray of the sun."—"S. Columba of Iona."

IT is a grey September afternoon in the Island of Iona. All day the wind has raged, and the storm has beaten pitilessly upon the poor little shocks of oats and bere standing out in the marshy fields. The sea-gulls are flying low, and not even a fishing-boat puts out to sea in the hurricane. There are neither trees nor hedges in this island, so the drenched starlings and thrushes have taken refuge in the chimneys, and in the upper rooms we can hear them chattering and complaining. The lesser birds, the robins and sparrows, are sheltering in the hollows of the rough stone walls, and now and then the rooks rise screaming from the abbey tower. Across the grey sea rise the grey hills of the Island of Mull, and the sea, beaten back from its broken shore-line, returns with added force to the Martyrs' Bay below our windows.

Yesterday all was different. Sky and sea were of the deepest blue, and the shore glowed with intense whiteness in the brilliant sunshine. Thrushes and robins sang gaily, perching fearlessly on rock or wall, knowing nothing of the sheltering branches of the kindlier woodlands. We walked southward, turning now and then to look far north to the dim hills of Skye, or to the nearer Ben More on the one hand, or towards the low outline of Tiree on the other. The island is but three miles long, but before we had reached its southern extremity we had crossed three ranges of hills, and had at least trebled that distance. We left behind us all trace of habitation, the fifty dwelling-houses, the two hundred and sixty human beings. Over low bog and high-placed heather we wandered, until at length, just as the glorious pageant of sunset was beginning, we stood beside the cairn which marks the spot where, thirteen centuries ago, S. Columba, gazing southward, found that at length he had reached an island where the sacrifice of his exile was complete, the Carn Cul ri Eirin—"the cairn which turns its back on Ireland," the place sacred for ever as the home of one who, among many lofty attributes, is, for us, at this moment, above all else, the Father of Second Sight.

THE IONA OF S. COLUMBA.

Far below us lay the bay in which, in his wicker coracle, S. Columba and his twelve companions came ashore, the beach glittering, as if with jewels, from its abundance of brilliantly-coloured pebbles, green serpentine, green quartz, and rosy felspar. It was not difficult to picture his landing in that spring evening so long ago—the eve of the Feast of Pentecost. In all likelihood, except for some slight surface changes due to a landslip, nothing that we could see had altered during these thirteen hundred years. The whole scene of human life the world over had developed or faded away, or moved elsewhere, but here, mountain and sky and sea remained for us as they looked for S. Columba so long ago, when England was still a Roman colony, when Angles and Saxons and Jutes were still hankering for a share of her possession, before S. Augustine had brought her Christianity, or Bede had begun her literature, or Alfred had given her learning, a time familiar to us only as that of the days of good King Arthur, the days when Merlin wrought spells, and the Knights of the Round Table saw visions. The very stones below us have their tradition, and to this day but few boatmen in the Hebrides fail to think themselves the better provided when at sea, if they carry a morsel of yonder gleaming green quartz in their pocket as a preservative from drowning.* In no place is the lover of the beautiful more conscious of the indescribable glamour of the Hebrides, than in such a spot as this, face to face with Nature, whatever be her mood at the moment, far from the haunt of men, or from sight or sound of human life.

SECOND SIGHT AND THE CELTIC HIGHLANDER.

Second Sight is almost exclusively a special gift of the Celtic Highlander, and though we associate its possession largely with the Highlander of Scotland, there is no doubt that his brother of the neighbouring island has his share of the faculty. By birth the Saint was an Irishman, yet nearly half his seventy-five years of life were passed in the Hebrides. He was eminently Celtic, a man of fine stature and pleasing appearance, fierce and passionate by nature, affectionate, compassionate, emotional, imaginative, artistic.

S. Columba was typically Irish. The vivid colours of the national character flow with delightful distinctness through all the white halo thrown around him. The dullest attempt at his biography cannot reduce the variety and sparkle of the prism to monotonous, colourless daylight. No amount of painstaking endeavour to bleach the life into an edifying homily, or a mere record of supernatural marvels, can succeed in merging in the conventional saint the man, the very human man, the essentially Irish Irishman. Underneath all you cannot help catching the tones of

> "The powerfulest preacher,
> The tenderest teacher,
> The kindliest creature
> In old Donegal." †

My object is to consider the Saint as the earliest of Highland Seers, and, with his career, except from this point of view, we have nothing to do. Still less do I propose to describe the Island of Iona, dearly as I love its every creek, and bay, and hill, carefully as we have studied its every ruin. A score of books already exist which tell, with more or less accuracy and sympathy, the little that can be *told*, and the customs of the visitors who, during the season invade the shores of Iona to "do the sights" in an hour and twenty minutes are ample testimony to the impossibility of reaching the understanding, far less the heart of average humanity, even when the voice of Nature speaks, and

* I am inclined, however, to think that this may be a modern specialisation of an older superstition. Even so late as the first quarter of this century we find the tradition in the form quoted by Sir Walter Scott, who, sending to Miss Joanna Baillie an ornament of Iona stone, says that the wearer shall have *one wish* granted. The natives, who never learn to swim (by reason of another superstition), would naturally wish to be saved from drowning. Martin's account is that these stones are fortunate but only for some particular thing which the person thinks fit to name to the exclusion of everything else.

† From "Early Christian Missions in Ireland, Scotland, and England," by Mrs. Rundle Charles, p. 81.



Iona, Columba's Isle.
(From a Photograph by G. W. Wilson, Aberdeen.)



The Ruins of Iona.
(From a Photograph by G. W. Wilson, Aberdeen.)

the hand of Time points out the lesson which the Saint "being dead yet speaketh." True, alas! it is, that the natives ask extortionate prices for the smallest service, that the children offer shell necklaces and damaged photographs for sale with the persistency of Italian beggars. Worst of all, they speak with a Glasgow accent—after that who can expect them to behave with Highland dignity and independence? But the tourists make them what they are, and when the Yankee and the Cockney have taken their loud voices and their tartans (or rather somebody else's tartans) back to the "Grenadier," the wretched little booths are emptied, and the boys go back to their herding and the girls to their housework or their Board School, and, till the next invasion, are self-respecting Highlanders once more.

THE BIOGRAPHER OF S. COLUMBA.

The biographer of S. Columba is S. Adamnan (the English reader may like to be told that the name of the latter saint is accentuated on the second syllable). Countless biographies have, of course, been written from every conceivable point of view, but S. Adamnan is the fountain head and source of whatever is worthy in all the rest. He became Abbot of Iona in the year 679 only eighty-two years after S. Columba's death, at the age of fifty-five. He had thus much opportunity of studying the life of his great predecessor among the scenes in which it had been passed, and even of hearing the stories of his gifts of Second Sight, and Prophecy, and Healing, from those who could vouch for them at first hand. Here is his own testimony on this point.

Let no one think of me as either stating what is not true regarding so great a man, or recording anything doubtful or uncertain. Let him know that I will tell the truth with all candour, and without any ambiguity, what I have learned from the consistent narrative of my predecessors—trustworthy and discerning men—and that my narrative is founded either on written authorities anterior to my own times, or on what I have myself heard from some learned and faithful ancients, unhesitatingly attesting facts, the truth of which they had themselves diligently enquired into. —*From the Second Preface.*

THE VALUE OF THE EVIDENCE.

So far as history so remote can be authenticated, we may feel that the Second Sight cases here recorded are told with every desire to be truthful and accurate. They were written down within measurable distance of their occurrence, and dictated by those whose testimony was first hand. Further, in so small a community as that of the monastery in Iona, there would be less temptation to misrepresent and exaggerate, than in the case of a body of men living among an incredulous and critical public where reaction from the unfaith of the outer world might produce superstition within. Again, though doubtless something may be said *per contra* for the blinding intensity of the enthusiasm of which the Highlander is capable, it must not be forgotten that this remote island was a centre of intellectual culture, nor that her sons were men of exceptional learning and intelligence.

Among those monks who remained in Iona we find poets and artists of high merit. In the admirable little pamphlet by Muir & Rendell (published at the Iona Press) we are told, "The book of Kells, now in Dublin, and the Gospels of Lindisfarne, now in the British Museum, still exist as bewildering witnesses to their skill with the pen. Nothing else comparable with these MSS. is known. They must be seen to be appreciated. How some parts of them were done without a microscope passes modern understanding."

Abroad, their work was that not only of propagandists but of scholars. By the time of Charlemagne (*ibid.* 51), "the followers of Columba had founded seven monasteries in France, seventeen in Alsace-Lorraine, ten in Alsatia, sixteen in Bavaria and fifteen in Switzerland and Germany, and one monk had become bishop of Tarento in Italy." Moreover, the Universities of Pavia and Paris were founded by four monks who were sent from Iona at the earnest request of Charlemagne, among whom was Albinus, the writer of the celebrated Caroline Books. They sent Professors also to Cologne and Louvain. To enumerate the seats of learning and religion which they founded in Scotland, would be an endless task; but it is worth while to remember that Aldhelm, said to be the first Englishman who wrote Latin, was a pupil of the Columbite Macduff, who founded the Monastery of Malmesbury (*Cave Hist: Lit: Secul:* 7, A.D. 680). Moreover, we are told by Bede, that they sent missionaries to "the Middle Angles, Mercians, and East Saxons, whose chief city was London, and instructed them in the liberal arts." In short, the monks of Iona were men of learning and critical ability; for our purpose, what the Society for Psychical Research would call "good witnesses."

Further, the power of careful and accurate narration is a fine art among the Highlanders. I have, scores of times, heard stories told by boatmen and farm-labourers, to say nothing of farmers or ministers, with a precision as well as a charm, which I hold absolutely matchless. A story worth telling at all becomes a classic, and I have heard the same tale told by a dozen witnesses, with scarcely any variation. The Highlander is by temperament and habit a visualiser; his tales are told in a series of pictures, and their outlines become so stereotyped, that even without claiming any special desire for truthfulness among them (not that I should hesitate to claim even this), I believe that a recognised Highland story has few variants.

There is a reason for this. In a country where the winter is long and the days are short, where the climate drives all living creatures under shelter, and the nature of the ground makes even out-door games impossible, the telling of stories is among the few amusements they possess. Stories are told, as elsewhere songs are sung, over and over again, till the listeners know them by heart. Some are so long that the responsibility for them is divided, and one after another will take his turn at recitation after the fashion of the Arabian Nights. The Scialachies, the professional tale-tellers, may be extinct now, but the amateur is by no means their unworthy successor. In my long wanderings in the Western Highlands I have but twice met with men who were accused of "improving" the classics, and they were held in some contempt in consequence. This veneration for unwritten literature is well, in the interests of Folk Lore and Psychical Research.

THE EARLY DAYS OF THE SEER.

The seer, like the poet, is born, not made. The possession of the gift is a state to live in, not an art to acquire. It is largely a question of heredity and surroundings. On most questions of psychical enquiry I am an avowed agnostic—one who does not know—*yet;* but to these three articles of faith I steadfastly adhere, and from this point of view it seems worth while to enquire who was S. Columba, and what was his training?

Columba was of the royal blood of Ireland. On his mother's side he descended from the kings of Leinster; on his father's, from the kings of Donegal; through his paternal grandmother he was related to the kings of Argyll, in Scotland, in days before the present Argyll family had left their *campo bello* for the Highland territory they have since acquired.

Before his birth his mother had a vision of a beautiful flowered mantle brought to her by an angel, and then taken away, expanding as it receded, till it seemed to cover all the landscape, plain, and mountain, and forest. Then she heard the words, "Woman, do not grieve, for to the man to whom thou hast been joined by the marriage bond, thou shalt bring forth a son of so beautiful a character that he shall be reckoned among his own people as one of the prophets of God, and hath been predestined by God to be the leader of innumerable souls to the heavenly country."

The Saint bore two names, which, as he grew up, seem to typify the two sides of his character—Crimthann, a wolf; and Colum, a dove. He was confided to the care of a certain priest, who one day saw the child's face shining so brightly that it illuminated the whole house. Again and again we hear, at different parts of the Saint's life, of the intense brilliancy of this aura. As he grew older, he was sent for education to the great monastery of Moville, and later to Clonard, in his mother's county of Leinster. He had also among his teachers the Christian bard, Gemman, who, to the training the Saint had already received in theology, and letters, and agriculture, and penmanship, and handicraft of various kinds, added other learning of a kind the bards, of all men, knew best how to bestow; poetry and music, and medicine, and polished manners, and heraldry, and the laws of precedence, which completed his training as a scholar and a gentleman.

THE BEGINNING OF HIS SEERSHIP.

The first story told of his supernatural powers was of just such a kind as one might expect from a man so born and reared—a man "tender and true, and strong, and pitiful."

Columba and Gemman were reading together in the fields when a young girl, fleeing before an angered father, rushed up to the bard and claimed sanctuary. Both did their utmost to protect her, but in vain; she was thrust through by her father's spear, and the murderer escaped and fled. Then the old bard cried, "How long, O Colum, holy lad, will God, the Just Judge, suffer this crime and our dishonour to go unavenged?" "He will avenge it even now," replied Columba. "The murdered one's soul soars to Heaven, the murderer's soul sinks to hell." And as they looked, the murderer, hastening in his fury, struck his foot against a stone, and fell dead.

WHY HE WENT TO IONA.

After this, Columba entered the monastery of Glasnevin, where he remained till he was twenty-three years old, after which his public life began, and for nineteen years was one of intense activity, organising and founding monastic work, and in his leisure hours copying manuscripts and illuminating their pages. His love of books became a snare, and was finally the cause of his exile from his native land. To the collector much may be forgiven, and churlishness in lending *is* enough to irritate even a saint.

One day S. Columba visited an old man in Ossary who had a valuable collection, and asked permission to copy some of them—the only method then possible of enlarging one's library. The greedy old man refused; perhaps he did not know how carefully and exquisitely Columba could write, and feared injury to his treasures.

Columba then cursed him with a mighty curse. "May thy books never more do good either to thee or to those that shall come after thee!" To himself they were already of little use, for he never allowed himself the pleasure of sharing them, and when he did they were found to be unintelligible. Perhaps he wrote badly, and had the saint copied them, they might be to this day as are some of Columba's manuscripts, a source of pleasure and instruction.

On a later occasion the saint, perhaps not daring to risk a like refusal, having borrowed a psalter from S. Finian, his former master, proceeded to copy it without permission. He did this secretly, and at night, being lighted, we are told, by a flame which proceeded from his left hand, while he wrote with his right. This led to trouble, and finally to war, but the saint succeeded in retaining possession of his copy, and when at last his clan was victorious, he presented them with the disputed volume, and it was thereafter used as a charm to compel success in war.

This was not the end. Columba's quarrels had led to bloodshed, and he was excommunicated by the Synod. One of their number, however, having second sight, perceived the glorious aura of the Saint, and said that "a pillar of fire goes before him, and angels walk by his side, and I know that he will be the guide of a whole people to their heavenly fatherland." The sentence was then withdrawn, but S. Columba was ordered to win to eternal life men as many as, on account of his quarrels, he had been the cause of sending out of the life of this world. And this led to his migration to Scotland, then called Albyn, in search of a centre of missionary work.

This brings us to the year 563, six years before the birth of Mahomet, 34 before the landing of S. Augustine, 765 before Chaucer. From 563 we may date the beginning of the period when Columba was recognised as a Highland Seer.

HIS POSITION AS A SEER.

Few biographers have ventured to ignore, or even to intentionally minimise, the element of the supernatural in S. Columba's history. The Duke of Argyll, writing as a Presbyterian and a man of science about a Saint of the early Church and a reputed seer and worker of miracles, opens his discussion of the subject with the following severe reflections.

> Some of the stories told are not only childish and utterly incredible, but of a character which makes it very difficult to understand how they could ever be seriously believed even in a very ignorant and a very superstitious age.—*Duke of Argyll, "Iona," p.* 43.

However, as is the custom in the Highlands, where, as a rule, having entirely denied any belief in the supernormal, every one proceeds to relate some story establishing its existence, the Duke, a page or two later, modifies his previous statement.

> Putting aside the exaggerations of detail which transform the providential into the miraculous, this is to be remembered—that not only may such interpretations be sincere, but, what is more, they may be true. Not even the fullest belief in what men vaguely call "The Supernatural" compels us to accept every manifestation of it which a puerile fancy or a superstitious purpose may invent. We are not shut up to the alternative of

denying the possibility of Divine Power becoming unusually visible among men, or else of believing that it is exerted without reason, without measure, and without proportion of means to ends. The agencies which work in and through the characters of great men at great epochs of human history, and in the great achievements of their lives, are agencies which may either be called natural or supernatural according to our conception and definition of the term. They are spiritual agencies, and sometimes work in almost a visible manner, through unusual combinations of ordinary laws.—*Duke of Argyll, "Iona," p. 47.*

ADAMNAN ON SECOND SIGHT.

The account which Adamnan gives of the faculty of Second Sight is much what, with all the wisdom of the intervening thirteen hundred years, we give to-day, that it is the power of perception of facts or scenes, often still in the future, by some extension of our ordinary faculties for which at present we are unable to account. The special interest of second sight is, that as it relates to what is distant in time as well as (sometimes) in space, no hypothesis of thought-transference, or subconscious activity, or subliminal observation can in any degree account for it. It is a mystery still, for all our science, and as such, perhaps the most important psychic phenomenon under observation.

Among the miracles which this same man of God, while dwelling in mortal flesh, performed by the gift of God, was his foretelling the future . . . . and making known to those who were present what was happening in other places, for though absent in body he was present in spirit, and would look on things that were widely apart. According to the word of St. Paul, "he that is joined unto the Lord is one Spirit." Hence, this same man of the Lord, S. Columba, when a few of the brethren would sometimes enquire into the matter, did not deny but that *by some divine intuition, and through a wonderful expansion of his inner soul, he beheld the whole universe drawn together and laid open to his sight as in one ray of sun.—Adamnan, Book I., Chap. i.*

Writing a thousand years later—two hundred years ago—Martin, whose book on the Western Islands is a classic, tells us much the same. "The second sight is a singular faculty of seeing an otherwise invisible object, without any previous means used by the person that sees it for that end" (p. 300) [*i.e.* to say, it is spontaneous, not an affair of "mediums" and "séances"], and elsewhere (p. 311). "There are visions seen by several persons in whose days they are not accomplished [*i.e.*, they often relate to the remote future] and this is one of the reasons why some things have been seen that are said never to come to pass, and there are also several visions seen which are not understood until they be accomplished."

SECOND-SIGHT STORIES. I. THOUGHT-TRANSFERENCE AND CLAIRVOYANCE.

The following stories are quoted, generally verbatim, from S. Columba's biographer, and in their arrangement we will accept the distinction observed both by S. Adamnan and by Martin; (1) the vision of things distant in space only, which in these days we should classify as thought-transference, and (2) those removed in time; that is, the premonition of future events, as to which not the most ingenious speculation of the Society for Psychical Research can afford as yet any explanation whatever.

We begin, then, with a group of stories selected from a large number of the same type, and which are, so far, of the less complex and mysterious character, that they may possibly be susceptible of explanation as cases of thought-transference.

THE VISION OF LAISRAN.

One very cold day, in winter, the Saint was much afflicted, and wept bitterly. His attendant, Diormit, asked the cause of his sadness, and received this answer: "With just reason am I sad to-day, my child, seeing that my monks, now wearied after their severe labours, are engaged by Laisran in building a large house; with this I am very much displeased." Strange to say, at that very moment Laisran, who was living at that time at the monastery of the Oakwood Plain, felt somehow impelled, and as it were consumed with a fire within him, so that he commanded the monks to cease from working, and some refreshments to be made ready for them. He also gave directions that they were to rest not only that day, but also on other occasions of severe weather. The Saint, hearing in spirit these words of consolation addressed by Laisran to his brethren, ceased weeping . . . . and told all these circumstances to the brethren.

ERC THE ROBBER.

The Saint called two of the brethren, Lugbe and Silnan, and gave them this charge: "Sail over now to the Malean Island, and on the open ground, near the sea-shore, look for Erc, a robber, who came alone last night in secret from the Island Coloso. He strives to hide himself among the sand-hills during the daytime under his boat, which he covers with hay, that he may sail across at night to the little island where our young seals are brought forth and nurtured. When this furious robber hath stealthily killed as many as he can, he then fills his boat and goes back to his hiding-place." They proceeded at once, in compliance with their orders, and found the robber lying hid in the very spot that was indicated.

It should be remembered that the Scotia of the following story is Ireland, what we now call Scotland being in those days known as Albyn.

BATTLES OF ONDEMONE AND MIATHI.

The very day, and at the same hour, when the battle called in Scotic, Ondemone, was fought in Scotia, the same man of God was then living in Britain, with King Connall, the son of Corngell, and told him everything, as well about the battle itself as also about those kings to whom the Lord granted the victory over their enemies. . . . . And the Saint, in like manner, prophesied of the king of the Cruithne, who was called Echoid Laib, and how, after being defeated, he escaped, riding in his chariot.

Another time . . . when the holy man was in the Iouan Island (Iona) he suddenly said to his minister, Diormit, "Ring the bell." The brethren, startled at the sound, proceeded quickly to the church, with the holy prelate himself at their head. There he began, on bended knees, to say to them, "Let us pray now earnestly to the Lord for this people and King Aidan, for they are engaging in battle at this moment." Then, after a short time, he went out of the oratory, and, looking up to heaven, said, "The barbarians are fleeing now, and to Aidan is given the victory—a sad one though it be." And the blessed man in his prophecy declared the number of the slain in Aidan's army to be 303 men.

THE VISION OF AN UNEXPECTED GUEST.

On a day when the tempest was fierce and the sea exceedingly boisterous, the Saint, as he sat in the house, gave orders to his brethren, saying: "Prepare the guest chamber quickly, and draw water to wash the stranger's feet." One of the brethren upon this enquired: "Who can cross the Sound safely, narrow though it be, on so perilous and stormy a day?" The Saint, on hearing this, thus made answer: "The Almighty has given a calm even in this tempest to a certain holy and excellent man, who will arrive here among us before evening." And lo! the same day, the ship for which the brethren had some time been looking out arrived, according to the Saint's prediction, and brought S. Cainnach. The Saint went forth with his brethren to meet him and received him with all honour and hospitality. But the sailors who had been with S. Cainnach, when they were asked by the brethren what sort of a voyage they had had, told them, even as S. Columba had predicted, about both the tempest and the calm

which God had given in the same sea and at the same time, with an amazing distinction between the two. The tempest they saw at a distance, yet they said they did not feel it.

The next two stories may be regarded as belonging to both groups, as they include knowledge of things distant in time as well as of present facts distant in space.

It is interesting to notice how, in his exile, the Saint's thoughts turned continually to his native land, and how often his visions related to the friends he had left behind. This is entirely consistent with the views now held by many on such subjects, that thought-transference is often facilitated by a strong emotional impulse on the part of either agent or percipient.

TWO NOBLEMEN KILLED IN SINGLE COMBAT.

The Saint, on a sudden, while he was reading, and to the great surprise of all, moaned very heavily. Lugbe, who was beside him, on seeing this asked him the cause of this sudden grief. The Saint, in very great affliction, answered him, "Two men of royal blood in Scotia have perished of wounds mutually inflicted near the monastery called Cellrois in the province of the Mangdorna (Monaghan) and on the 8th day from the end of this week, one shall give the shout on the other side of the Sound, who has come from Hibernia and will tell you all as it happened." On the 8th day, accordingly, the voice was heard. Then the Saint called quietly to Lugbe, and said to him, "This is the aged traveller to whom I alluded, who now crieth aloud beyond the Strait; go and bring him here to me." The stranger was speedily brought, and told, among other things, how two noblemen in the district of Mangdorna, near the confines of the territory in which is situate the monastery of Cellrois, died of wounds received in single combat.

If the following is to be regarded as a case of thought-transference, it is interesting to observe that the distance was considerable. From Iona to Istria was "a far cry" in times when a wicker boat was the only means of transport by sea, and a horse by land.

THE ROMAN CITY BURNED BY A SULPHUROUS FIRE WHICH FELL FROM HEAVEN.

Another time . . . Lugbe of the tribe Mocumin . . . ventured to ask the Saint (whose countenance shone with such wonderful brilliancy that he could not look on it), "Hath any awful vision been shown to thee just now?" The Saint answered, "A very fearful vengeance hath just now been exacted in a distant corner of the world." "What vengeance?" says the youth, "and where hath it taken place?" The Saint then addressed him thus: "A sulphurous fire hath been poured down from heaven this moment upon a city which is subject to Rome, and within the Italian territory, and about 3,000 men, besides women and children, have perished. Before the end of this year Gallican sailors shall come here from the provinces of Gaul and shall tell thee these same things." His words proved true in a few months, for the same Lugbe, happening to accompany the Saint to the head of the land, enquired at the captain and crew of a bark that had just arrived, and received from them all the news regarding the city and its inhabitants, exactly as it was foretold by the illustrious man.

The curious little story which follows is best classified as "clairvoyance." It is, however, a case of second sight, in so far as it is knowledge of the unseen.

THE VOWEL I.

One day Baithene came to the Saint and said: "I want some one of the brethren to look over with me and correct the Psalter which I have written." Hearing this, the Saint said: "Why give us this trouble without any cause? In that Psalter of thine of which thou speakest, there is not one superfluous letter to be found, nor is any wanting, except the one vowel I." When the whole Psalter was read over, what the Saint had said was found to be true.

The next is somewhat similar in type,

DEATH OF TWO KINGS TOLD.

At another time, while travelling through the rough and rocky country, which is called Artdamuirchol, he heard his companions speaking on the way of two kings, and addressed them in these words: "O my dear children, why do ye talk thus foolishly of these men? Both of these kings of whom you are now conversing are newly slain, and have had their heads cut off by their enemies. And this very day some sailors shall come here from Scotia and tell you the same about these kings." That same day some sailors arrived from Hibernia and told the two companions. . . . how these kings had been slain.

(2) SECOND SIGHT STORIES. PREMONITION.

The gift of premonition is so essentially characteristic of the Highland Second Sight, and so much the more interesting part of the phenomenon, that I quote freely from the examples furnished us by Saint Adamnan.

FOREKNOWLEDGE OF A FIRE.

One night, while travelling in Drumalban, the Saint and his companions had retired to rest, when he suddenly aroused them to fetch the boat from its anchorage and house it near them. Shortly after this was done, and they were again asleep, he aroused Diormit, saying "Stand outside the door, and see what has happened to the village in which you had left your boat." The whole village was in flames.

OF THE WHALE.

A certain brother named Berach, wishing to sail for Tiree, was warned by the Saint of danger from "a huge monster." He disregarded the warning, encountered a whale, and hardly escaped with his life. The same day, Baithene (afterwards St. Columba's successor in Iona), who was going the same voyage, received the same warning, and answering, "That beast and I are under the power of God," received the Saint's benediction and promise of safety, "Thy faith in Christ shall defend thee from this danger." The boat encountered the whale, but Baithene, undismayed, blessed the sea and the monster, and passed on in safety, seeing the whale no more.

A specially pleasing feature of S. Columba's character was his care for all that was weak and helpless, especially for birds and beasts. The following is a story which cannot fail to appeal to all animal lovers, and which places the saint among those who are partakers of the divine nature of Him who commends the care of those faithful in that which is least.

THE CRANE FROM IRELAND.

At another time the Saint called one of the brothers, and thus addressed him: "In the morning of the third day from this date thou must sit down and watch on the shore on the western side of this island, for a crane, which is a stranger from the northern region of Hibernia, and hath been driven about by various winds, shall come, weary and fatigued, after the ninth hour, and lie down before you on the beach quite exhausted. Treat that bird tenderly, take it to some neighbouring house where it may be kindly received and carefully nursed and fed by thee for three days and three nights. When the crane is refreshed with the three days' rest, and is unwilling to abide any longer with us, it shall fly back with renewed strength to the pleasant part of Scotia from which it originally hath come. This bird do I consign to thee with such special care, because it cometh from our own native place." The brother obeyed, and on the third day, after the ninth hour, he watched as he was bid for the arrival of the expected guest. As soon as the crane came and alighted on the shore, he took it up gently in its weakness and carried it to a dwelling that was near, where in its hunger he fed

it. On his return to the monastery, the Saint, without any inquiry, but as stating a fact, said to him: "God bless thee, my child, for thy kind attention to this foreign visitor, that shall not remain long upon its journey, but return, within three days, to its own home." As the Saint predicted, so exactly did the event prove, for after being nursed carefully for three days, the bird then rose gently on its wings to a great height in the sight of its hospitable entertainer, and marking for a little its path through the air homewards, it directed its course across the sea to Hibernia, straight as it could fly, on a calm day.

THE BOOK WHICH FELL INTO THE WATER-VESSEL.

On another day, as he was sitting by the hearth in the monastery, he saw at some distance Lugbe reading a book, and suddenly said to him, "Take care, my son, take care, for I think the book thou readest is about to fall into a vessel full of water." When the youth rose soon after, he forgot the word of the blessed man, and the book which he held negligently under his arm suddenly fell into the water-pot.

THE SPILLED INKHORN.

On another day a shout was given on the other side of the Sound. The Saint....said: "The man who is shouting beyond the Sound is not of very sharp wits, for when he is here to-day he will upset my inkhorn and spill the ink." Diormit, his minister, hearing this, stood a little in front of the door, and waited for the arrival of this troublesome guest, in order to save the inkhorn. But for some cause or other he had soon to leave his place, and after his departure the unwelcome guest arrived; in his eager haste to kiss the Saint, he upset the inkhorn with the hem of his garment and spilled the ink.

PROPHECY OF THE BATTLE OF CETHIRN.

One day S. Columba was sitting by a well near the fortress of Cethirn with Abbot Comgell. Water was brought to them to wash their hands, and the Saint said to the Abbot, "A day shall come, O Comgell! when the well whence this water now poured out for us was drawn will be no longer fit for man's use." "How shall the water of this be defiled?" said the Abbot. "From this," answered the Saint, "that it shall be filled with human blood: for thy relatives and mine—that is, the people of the Cruithni and the race of Niall—shall be at war in the neighbouring fortress of Cethirn. At this well an unhappy relative of mine shall be slain, and his blood, mingling with that of many others, shall fill it up." An old man present at the battle, many years after, referred to this prophecy and pointed out its literal fulfilment in the dead bodies in the well and the death of St. Columba's kinsman.

In the Western Highlands a very large proportion of the Second Sight stories one hears are premonitions of death. Of these, on the part of S. Columba, S. Adamnan gives a considerable number, from which I quote several examples. It is interesting to note that they are of precisely the same type which we are daily hearing from the boatmen and fishermen we meet in these very islands.

PROPHECIES OF DEATH. TWO BOYS.

Of two boys, brought by their fathers to the Saint, he foretold that one should die within a week, the other live to be an old man and die on the island. This was fulfilled.

COLCA, SON OF AID DRAIGNICH.

To Colca the Saint gave this warning. "In thine own beloved country thou shalt be head of a church for many years; and when at any time thou happenest to see thy butler making merry with a company of his friends at supper, and twirling the ladle round in the strainer, know then in a short time thou shalt die." This, too, was exactly fulfilled.

ARTBRANAN, THE PICTISH CHIEF.

One day, in the Island of Skye, the Saint struck a spot of ground near the sea and said, "Strange to say, my children, this day an aged heathen, whose natural goodness has been preserved through all his life, will receive baptism, die, and be buried on this very spot." An hour after, a boat, bearing an aged man, landed on the shore, and the Saint was enabled to fulfil his prophecy, by teaching, baptizing, and finally burying the old man, whose name, Artbranan, was given to the spot.

A similar story is told of an old Pict on the shores of Loch Ness. Travelling close by, the Saint said to the brethren: "Angels wait for us by the bedside of an old Pict who has lived well by the light of nature; we must hasten and baptize him before he dies." They hurried on, and found the old man in a hut in Glen Urquhart, and the Saint was thus able to instruct and baptize him before his death.

The death of his friend Ernan the Priest and of Cronan the Poet were also foreseen.

OTHER PREMONITIONS OF DEATH.

On hearing the voice of a man calling across the Sound, the Saint said of him that he was coming for a cure for the body, but had better seek penance for his sins, for he should die at the end of the week. The man took no heed to the warning, but it was literally fulfilled.

A like prophecy was made to the monk Cailtan, whom the Saint sent for from his cell on Loch Awe, that he might end his days with his master "in true obedience."

Of two brothers who came to take the vows and to reside for a year in probation, the Saint foretold a speedy end, saying, "These two strangers, who are presenting themselves 'a living sacrifice' to God, and within a short time are fulfilling a long time of Christian warfare, shall pass away in peace this very month to Christ our Lord." He admitted both that night to the Order. One died in seven days, the other a week later.

He also warned a peasant of his death, to be caused by "a travelling companion of whom he had no suspicion." The Saint refused to tell him more distinctly of the companion that was to injure him, "lest the frequent thought of the fact should make thee too unhappy," he said. The man died from a wound inflicted by his own knife which he always wore, and accidentally dropped.

PROPHECIES AS TO LIFE.

It is satisfactory to be able to show that the saint had also the gift of foretelling life as well as death, as alleged in the next group of stories.

PROPHECY OF S. ERNAN.

While at Cloyne, where he was much honoured, and a grand procession accompanied him to the church, a boy of the family, ugly and ill-dressed, the despised of all, came up behind him and touched his robe. The Saint drew him forward, and, when urged by the others to take no notice of the troublesome lad, answered, "Suffer me a while, my brethren;" and then, turning to the boy, he said, "Oh son, open thy mouth and put forth thy tongue." The boy obeyed him, and the Saint then gave him his blessing and uttered the prophecy: "Though this boy seems of no account to you, let none despise him; for from this hour he will please you well. Upright and strong of soul shall he be; wisdom and foresight shall be his portion, and he will be great in this house. His tongue also shall receive from God the gift of both wholesome doctrine and eloquence." The boy was the celebrated St. Ernan, known and reverenced in Ireland to this day.

THE SONS OF KING AIDAN.

King Aidan having consulted the saint as to the succession to the crown, was told by him that none of the three sons of whom he spoke should survive; all should die in battle; but that of the younger sons, "that one whom the Lord shall choose should rush into my lap." Eochoid Buide, the one who advanced and rested on his bosom, was afterwards Aidan's successor, the three elder brothers being all slain in battle.

DOURNALL, SON OF AID.

Of Dournall, son of Aid, also, the Saint prophesied the future succession to a kingdom, a victorious life, and a peaceful end. All this was truly fulfilled.

Of Oingus, son of Aid Comman, a like prophecy of survival after the death of his family, a happy reign, and a peaceful end, was foretold, and was fully accomplished.

SCANLAN, SON OF COLMAN.

Of Scanlan, then a prisoner, the Saint prophesied freedom, and a return to his own kingdom for thirty years, then exile, a second return, and death after "three short terms." All this was fulfilled, the "three short terms" being three *months*, not, as the king expected, years.

AID SLANE, SON OF KING DERMIT.

The Saint warned him in these words: "Thou must take care my son, lest, for the sin of murdering thy kinsman, thou lose the right of governing the whole of Hibernia, as was first assigned thee by God; for if at any time thou dost commit that sin, thou shalt not hold the whole of thy father's kingdom, but only a part of it in thine own tribe, and that but for a short time." Aid afterwards slew treacherously Suibne, son of Columban, and reigned only four years and three months, and that only as a colleague in his own kingdom.

THE LIMITATIONS OF THE SEER.

It would be easy to multiply instances. There is hardly any known phenomenon of Second Sight which is not represented in the life of the saint. Unlike many seers among the Highlanders of the present day, he valued and cherished his sacred gift, and regarded it as a privilege and responsibility, an endowment apart from himself, which he had not sought, and could not command.

His visions and impressions, like—as I believe—all that are worth having, were purely spontaneous, welcomed and reverenced always, but never sought after by artificial means.

In another respect the saint's experiences resembled those of the most credible of his modern representatives. They were of use to others rather than himself, they were never given to further selfish ends or for his own advantage. On various occasions we hear of the glorious aura which surrounded him, and which communicated to others the sense of his sanctity and the beauty of his character, but he seems to have been personally unconscious of its existence.

It is not till we come to the S. Columba's death that we find him receiving information for his own use; it was not till he came within sight of the heavenly shore, that the divine light of wisdom was poured directly upon himself, and not merely reflected on objects beyond.

THE SAINT FORETELLS HIS DEATH.

One day his holy face lighted up with a certain wondrous and joyous cheerfulness, and lifting up his eyes to heaven, filled with incomparable joy he was intensely gladdened. Then, after a moderate interval of some little moment or so, that savoury and delightful gladness is turned into a mournful sadness. When his friends asked the reason he answered, "Because I love you I will not give way to sadness. Ye must promise me first that never in my lifetime will ye betray to any man the holy secret about which ye are inquiring." When the promise was given, he continued: "Up to this present day, thirty years of my sojourning in Britain are accomplished. Meanwhile, for many days past, I have devoutly besought my Lord, that at the end of this present thirtieth year He would release me from my dwelling here and call me thither to the celestial country. And this was the cause of my gladness about which you in your sorrow are asking me. For I saw holy angels sent from the throne on high to meet me and to lead out my soul from the flesh . . . but they are not permitted to come near because that which the Lord granted me, He, giving more heed to the prayers of many churches for me hath changed quicker than can be said. To which churches, indeed, so praying for me, it has been granted by the Lord that, although against mine own will, four years from this day are added for my remaining in the flesh. This delay, so sad for me, has not unreasonably been the cause of my sadness to-day. And when you see these four years yet to come in this life, please God, are ended, I shall pass away rejoicing to the Lord, by a sudden departure, without any previous bodily pain, with holy angels coming to meet me at the time." According to these words, which, as it is said the venerable man did not speak without much sighing and sadness and also great shedding of tears, he remained in the flesh after that for four years.

S. COLUMBA PASSES AWAY.

Towards the close of this time, in the month of May, the Saint, while visiting his brethren on the western side of the island, spoke again of his coming departure, saying that he had been permitted to wait till the Easter season was over, "Lest a joyous festival should be turned into mourning." A few days later, while celebrating mass, he saw an angel hovering above the walls of his oratory, and when questioned by the brethren as to the cause of his evident joy, he told them that "An angel, who was sent to demand a certain deposit dear to God, had looked down on them and blessed them." After an interval of six days, on Saturday, June 8th, he confided his knowledge of his approaching end to his faithful servant, Diormit, saying, "This day in the Holy Scriptures is called the Sabbath, which means rest. And this day is indeed a Sabbath to me, for it is the last day of my present laborious life, and on it I rest after the fatigues of my labours; and this night, at midnight, which commenceth the solemn Lord's Day, I shall go the way of my fathers. For already my Lord Jesus Christ deigneth to invite me; and to Him, I say, in the middle of this night shall I depart. For so it hath been revealed to me by the Lord Himself." At midnight, when the bell tolled for service, the Saint rose hurriedly and proceeded to the church; Diormit, who followed him, saw the whole building lighted up with celestial brightness, but on entering the church found it still in darkness, the attendants not having yet lighted the lamps. The Saint he found on the altar-step, and here, in the presence of the brethren, hastily summoned to receive his last blessing, "with a countenance full of joy and gladness, as seeing the angels coming to meet him," S. Columba breathed his last, June 9th, 597.

THE VISIONS OF OTHER SEERS.

The strong link with his native country which seems so often to have been the active cause of S. Columba's visions and distant friends was not broken, even by his passing away. For in a distant monastery in Ireland, the moment of the Saint's death was revealed to "a certain holy man, an aged soldier of Christ," who related his vision—as we say in the S. P. R.—"before the coincidence was known."

In the middle of this last night the holy Columba, the pillar of many churches, passed away to the Lord. And in the hour of his blessed departure, I saw in the spirit the whole of the Iona island to which I have never come in the body, irradiated by the brightness of angels, and the whole space of the air up to the ethereal regions of the heavens illumined by the brightness of the same angels, who, sent from heaven descended in countless numbers to bear away his holy soul.

The monk to whom the vision was described, "rowing over in those days from Scotia (Ireland), and spending the remainder of his life in Hinba Island [not very far from Iona], used very often to narrate to the monks of S. Columba this vision of angels. And he, as

has been said before, had undoubtedly heard it from the lips of that aged Saint to whom it had been revealed."

How vividly one can picture the scene! To this day the boatmen in the pauses of their severer work, or when the little brown sails are hoisted, and the boat is sailing along like a live thing, are always ready to repeat some well-known song or story, and you can fancy the simple monks from Iona, prepared by their frequent experience of the marvels of their lost seer, to accept readily the story of the vision, perhaps thirsting after a renewal of the revelations now closed to them for ever.

Adamnan himself heard yet another story first hand from the percipient, also an Irish monk. He, with friends, had been "labouring in the laking of fish in the valley of the fishful River Fenda," in S. Columba's own county of Donegal, when they saw on the night of the Saint's death a great pillar of fire, which rose out of the water and enlightened the whole world, even as the summer's noonday sun. And this was seen by many other fishermen also.

THE VALUE OF THE STORIES.

To the *mere* psychical researcher, for whom a story is of no value unless attested by two independent witnesses, these legends are of little interest, they are matter only for the folk-lorists, for the student of human nature, for the physiologist.

Let it be granted—yet such stories, though specifically false, may be generically true; the detail may be merely an invention of time, the type is real for all eternity. We lose more than we gain by their rejection; they may not be evidential of the latest theory of science, but they remain as testimony to the inherent beauty of human life, they are immortal, because they are fragments of the divine life with which one day is as a thousand years.

They are like the grey rocks, tossed and scattered upon this little island of Iona; shattered, broken, distorted, but nevertheless fragments of the past, meaningful realities in the eyes of the sky and the sea, who alone have witnessed their life stories. Here and there we find among them some great boulder, relic of a different formation and another age, abiding testimony to the mysteries of nature and the ignorance of man. We theorise about volcanic upheavals and voyages upon floating ice, and generation after generation of man passes away and the problem remains unsolved.

Samuel Johnson, despite his English prejudice, and his literary narrowness, was deeply impressed by the mysteries of Second Sight, and the pathos of Iona. One is grateful to him that he should now and then forget the ill-temper which was almost chronic with him in the Western Islands, a consequence less of their demerits than of his own fatigued condition, and his irritated digestion. Here, and in S. Andrews, he felt, as is inevitable to any sensitive soul, the glamour of the past and the pathos of the present. It was in Iona that he wrote—

> We are now treading that illustrious island which was once the luminary of the Caledonian regions, whence savage clans and roaming barbarians derived the benefits of knowledge and the blessings of religion. To abstract the mind from all local emotion would be impossible if it were endeavoured, and would be foolish if it were possible. Whatever withdraws us from the power of our senses, whatever makes the past, the distant, or the future, predominate over the present, advances us in the dignity of thinking beings. Far from me and from my friends be such frigid philosophy as may conduct us, indifferent and unmoved, over any ground which has been dignified by wisdom, bravery, or virtue. That man is little to be envied whose patriotism would not gain force upon the plain of Marathon, or whose piety not grow warmer among the ruins of Iona.

X.

Those interested in S. Columba will find profit in the following books, among others:—

Adamnani Vita S. Columbæ. J. T. Fowler. Clarendon Press, 1894.

Life of S. Columba, Founder of Hy. Written by Adamnan, ninth Abbot. Edited by William Reeves. Edinburgh, 1874.

Life of Saint Columba or Columbkille. Translated from the Latin of St. Adamnan. Edited, with copious notes, by the Right Rev. D. MacCarthy (late Bishop of Kerry). Dublin: Duffy & Co., 1896.

Iona. By the Duke of Argyll. Edinburgh, 1894.

Early Christian Missions of Ireland, England, and Scotland. By the author of *Chronicles of the Schömburg-Cotta Family.* 1893.

S. Columba, his Life and Work. By the Rev. E. A. Cooke. Edinburgh, 1893.

The Life of S. Columba. By William Muir, aided by the Rev. J. C. Rendell (who translated the Latin of Adamnan). Iona Press. Iona, 1889.

Muir's *Characteristics of Scottish Ecclesiology.*

The Old Irish Life of S. Columba (10th cent.). Edited by W. Hennesy.

Columba: A Drama. John Huntley Skrine. 1893.

Iona and other Verses. By William Bright, D.D.

Burton's *History of Scotland*, c. vii., viii.

Skene's *Celtic Scotland*, Vol. II.

Montalembert's *Monks of the West.*

An Historical Account of Iona. L. Maclean. 1883 (scarce) Written for the Iona Club.

Iona and the Early Celtic Church and Mission of S. Columba. By the late Bishop of Argyll and the Isles.

Description of the Western Islands, circa 1695. By Martin Martin. Glasgow, 1884.

The Historie Episcopate in the Columban Church. Rev. J. Archibald. Edinburgh, 1893.

IV.—SUGGESTIONS FROM SCIENCE FOR PSYCHIC STUDENTS.

USEFUL ANALOGIES FROM RECENT DISCOVERIES AND INVENTIONS.

THE discovery of the Röntgen rays has compelled many a hardened sceptic to admit, when discussing Borderland, that "there may be something in it after all." In like manner many of the latest inventions and scientific discoveries make psychic phenomena thinkable, even by those who have had no personal experience of their own to compel conviction. I string together a few of these helpful analogies, claiming only that they at least supply stepping stones that may lead to a rational understanding of much that is now incomprehensible.

I.—HOW ELECTRICITY HELPS.

A WORLD WAITING ITS COLUMBUS.

The developments of electrical science are proceeding at such a rate as to afford some semblance of justification for the good old lady who, when confronted with the marvels of the séance room, declared that they were due to the devil, and then being asked if she could suggest any other solution, she declared, "If it was not the devil, it must be electricity." For it would seem as if our scientific investigators are slowly coming to the conclusion that electricity, especially in its more recent applications, is a key which will open many of the mysteries which hitherto have baffled mankind. Those who wish to be posted up as to the latest discoveries of electrical science will do well to read the elaborate encyclopædic, but extremely lucid paper in *Harper's Magazine* for October. The writer, Mr. Bowker, at the close of his article, leaving a record of what has been achieved, proceeds to discuss the latest working hypotheses that commend themselves to the more advanced students of this world-pervading force. He says:—

It is now more than suspected that the nerves are electrical conductors through which the messages to and from the brain are received and transmitted—and, indeed, the human brain proves to be singularly like a central telephone exchange, with the addition of a storage-room of photograph and phonograph records, which can be tapped at will by the mysterious processes of memory and association.

SOUND WAVES.

The study of electricity in nature brings us nearer to a knowledge of the nature of electricity. While the practical inventors have been teaching us the mastery of electricity as a working force, the scientific investigators have been seeking for us mastery of its real nature. At first considered a substance, then two fluids, then a "current," it is now recognised as one of those wave-forces of nature of which the sun is for us of the earth the primal source. Sound and light we know clearly as wave-forces. Their vibrations can be reflected, refracted, polarized, and subjected to interference, resonance, and absorption. We measure their quickness of vibration—which is in sound the pitch, and in light the colour. In music, a sound one "octave" above another vibrates twice as quickly. If, starting from 1, we double to 2, to 4, to 8, &c., we reach at the ninth doubling, or octave, 512, and 512 vibrations per second represent the "philosophical pitch" in music of middle C. The human ear can distinguish sounds slower than 32 and somewhat quicker than 32,000 vibrations per second, reaching from the fifth to the fifteenth octave, or about ten octaves in all. Such vibrations require matter for their transmission, and travel faster as the medium is more elastic—in air 1191 feet per second, through water at four times and through iron at over fifteen times this speed. We cannot hear the awful roar of the sun, because sound waves cannot bridge the spaces between. But the sun is our evident source of light, or of the radiant energy which gives us light, heat, and electricity. From the fifteenth to the fiftieth octave the human senses take no cognisance of vibrations, so far as we now know; and what may be between, science has yet to learn.

SIGHT WAVES.

The eye recognises vibrations of 428 million million times a second as red light, and those of 739 million million as violet light—a range of less than one octave, within which the marvellous acuteness of the eye distinguishes all the infinitesimal variations of colour. Waves of all intermediate lengths radiate from the sun, and together make white light, which can be analysed by a prism for the eye, as the phonograph analyses for the ear the simple wave-record into complex harmonies. Sound is supposed to be of longitudinal vibration—waves to and fro along the path of propagation; light of transverse vibration, up and down across the path. Vibrations slower than those of red light are now believed to constitute radiant heat, and those quicker than violet light chemical or actinic force. Light vibrations are known to reach us from the sun in a very few minutes, travelling about 186,000 miles per second—a speed which requires a medium of extreme elasticity, since scientists recognise that no force can produce effect at a distance without an intervening medium. Space is, therefore, supposed to be pervaded with such a medium, infinitely elastic, yet without weight, called the "ether," and Sir William Thomson, now Lord Kelvin, has suggested that vortexes in this ether, like whorls shown in the air by puffs of cigar smoke, are the beginnings of matter—the most daring conception of the structure of the universe that has entered into the mind of men, making force and matter interconvertible at the power of the First Cause.

THE LATEST THEORY.

The latest view of electricity thus developed regards electricity and magnetism as propagated by motions in the ether, together causing light. We think we know what magnetism is—a vibration in the ether which, in a re-arrangeable substance, such as iron, re-arranges the atoms in lines of certain direction, produced by and in turn producing electric force at right angles to the magnetic force. We expect to learn that electricity is a complementary disturbance in the ether, the other half of a whole—a stress or motion whose full nature we have yet to discover. Radiant energy, produced by combustion in the sun, is thus transmitted through the ether by transverse motion, in each tiny circuit, first electric and then magnetic, until it reaches matter, as on the earth, where it becomes, or is recognised as, light or other forms of energy knowable by the human senses. Magnetism we cannot know at all, except by its effect on iron or in the electric circuit; a man can put his head in the strongest magnetic field of the largest dynamo without the slightest effect. Electricity is known to us by its effect upon the tissues of the body, although there is no human sense which directly cognises it. It is thought by some that electric force is not conveyed by conductors or "electrics," such as copper, but rather guided by them, and that the real effect is from ether-stress in the insulants or "dielectric" surrounding the conductor.

A WORLD WAITING ITS COLUMBUS.

We know heat not only as radiant energy, but as "sensible" heat also; bodies are hot or cold; we have warm weather of

cold weather, and the thermometer gives us an easy measure of temperature. We begin to suspect that static (or standstill) electricity is like sensible heat, except that there is no human organ through which it can be made sensible, and no electrometer has been devised like the thermometer. Bodies may be electrified, as they may be heated, by conduction; telegraph operators recognise the existence of electric storms by their effect on the instruments, and the nervous organism is possibly affected by electrical conditions of the atmosphere, as the body is also affected by temperature and barometric variations. What new continents an electric Columbus may discover, no prophet can foresee.

THE INSTRUMENT OF INVESTIGATION.

The startling discovery of Roentgen in 1895, that unseen rays produced from vacuum tubes by electric discharge could be recorded by the photographic film, and the development by Edison in 1896, making them instantly visible by interposing a fluorescent screen, have opened still wider fields of investigation. Hertz, in his experiments of 1887, noted, "not without wonder," that his rays were not interrupted by closing a wooden door, and he also obtained shadows on screens. His notes show also that the wooden boxes in which his prisms of pitch were cast did not interfere with their use. The Roentgen ray, in like manner, passes through wood, paper, or muscular tissue, which are transparent to it, but not through bone or metal, which are opaque to it, and the shadow of these opaque images is what is obtained on the photographic plate or on the fluorescent screen. The similarity of effect with the Hertzian waves, the view of some observers that the Roentgen rays are longitudinal vibrations arising from the transverse vibrations of light, the view of others that they are heat waves made visible, and Edison's query whether they are not waves of high-pitch sound, suggest that at last, by a happy accident, mankind has obtained an instrument of investigation into the wide range, thirty-five octaves, of vibrations hitherto unexplored. We know already that substances transparent to light are likely to be opaque to electricity, and we may find, at last, a correspondence between the structure of matter and the wave-lengths of these several forces which will give us the long-sought vision into the molecular and atomic structure of matter. At this close of the nineteenth century discoveries have indeed been made which bring us to the threshold of the twentieth century face to face with problems and possibilities vastly beyond those which the human mind has before conceived. The dreams of alchemists may seem but faint imaginings when one day we confront, by that eye of science which is the eye of faith, the processes by which force becomes matter and matter again force, and the visible has been created from the invisible.

II.—THE KINETISCOPE OF NATURE.

A HAUNTING HORROR OF THE ROCKY MOUNTAINS.

A LADY in Bath sends me a narrative of some American ghosts which she declares is "absolutely true as it all happened to herself." If so it is a very good example of what I call the Rehearsal Ghost. There are many such, and this may be one of them. Hampton Court Palace is full of them. So, it would seem, is Leap Castle. But the daily rehearsal of the massacre in the mountains seems about one of the best things of its kind. It ought to be investigated without delay. Apparently there are only some persons sensitive enough to see and hear it. But sensitives are many, and if they all hear and see the sights and sounds described by our contributor, then we shall have got very close indeed to proving the existence of a natural kinetiscope which reproduces automatically, as vividly as life, the stirring scenes of long ago. But without more preface here is our contributor's story:—

In the heart of the Rockies, eight thousand feet high, and twenty miles from the so-called town, Gloriea, there were two ranches, two and a half miles from each other. The ranches were built of logs of wood, placed one on the top of another, the spaces between the logs being filled up with chinks, or small pieces of wood, covered with mud, which is made by mixing a particular sort of soil with water into a thick paste. This is taken up either with the hands or with roughly-shaped flat wooden shovels, thrown on the logs in a lump, and daubed over with the hands until it is perfectly smooth. As this is very rough and dirty work, the Mexicans are generally employed to do it. A creek or mountain stream ran past these two ranches, supplying the owner with trout whenever anyone chose to take a rod and tickle its waters. The upper ranch was inhabited by a man called Ancow, who lived there with his wife and child. The other was inhabited by my husband, myself, and two children.

THE HAUNTED ROCK.

It was my lot, at times, to go to the Ancow's ranch for milk when we were out of it ourselves. On the way I had to pass a huge rock; and at whatever time I went, I used to hear strange sounds proceeding from it. At first they did not attract my attention very much, but I thought the creek made very odd noises as it ran round the base of the rock. At last, one evening, when I was walking down more slowly than usual, my bucket of milk seeming particularly heavy, my attention was arrested by the most extraordinary sounds. A noise like a stampede of horses, shrieks of women and children, falling of heavy weights, and from the earth arose great moanings and cries; then, across the creek and up the almost perpendicular hill, one horse seemed to gallop furiously. Again a shuddering moaning sound, then all was still.

A TERROR-SPED FLIGHT.

My hair nearly stood on end with fright. What were those awful sounds? My feet seemed rooted to the earth, my hands refused to hold the bucket of milk, which fell, with all its precious contents, to the ground. Once again those dreadful, shuddering sounds repeated themselves. Hurriedly I fled from the spot, regardless of everything, until I fell over a small tree which lay across my path. The bump against old Mother Earth brought me to my senses quicker than anything else would have done, but alas! my bucket was left behind, my steps had to be retraced to fetch it and some more milk. Tucking up my skirts, with much fear and trembling, I rushed back, caught up my bucket, and hardly stopped running till Ancow's ranch was reached.

On being questioned as to what had happened, my reply was, that myself and my bucket had nearly fallen into the creek. So great is the reaction which the mere contact with one's fellow-creatures produces on one's mind, that it appeared, even in so short a time, that I must have dreamt the whole thing. Some one suggested walking home with me, but as it was a very long way, and they would have to get back again, I declined the offer, once more starting homeward. On drawing near the corner, which it was necessary to turn before the rock was reached, fear again beset me, for my nerves absolutely refused to stand any more that evening. In order to avoid passing the rock, it was necessary to make a long detour up hill, which brought me home much later than had been my original intention. There was no time to indulge in imaginary fancies; there was supper to get, the children to put to bed, and no one to do it except myself. Never having done any work before coming to America, it took a long time. All things come to an end at last. A good night being a good restorative, the following day I determined to go to the rock about the same time, to find out, if possible, some cause for the alarming noises which so terrified me.

A SECOND VISIT.

Starting off about four o'clock, feeling very brave till I got within a few feet of the rock, then all the ghost stories which had ever been told me rose to my mind, and I remembered some one saying how ghosts sometimes became uproarious. Every leaf that stirred made me shiver; I kept on looking over my shoulder to see if anything was coming. Another story came to my mind, about a person who had been lifted up by ghosts, and suddenly dropped. These stories, ridiculous in themselves, and unbelieved at the time, would insist upon returning to my mind. Determined, at any rate, to find out what the noises were, I succeeded in getting up to the rock, when, horror of horrors! almost from

under my feet, arose the same dreadful sounds, shrieks and cries, and the same terrifying noises which I had heard before. Half paralyzed with fear, by an immense effort of will, I managed to turn my head, to see if by chance any of Ancow's cattle, which were very wild, had come down from the ranch to drink at the creek. Nothing was to be seen; and, with a scream, I fled, hearing again, as I did so, the sound of one horse galloping over the hill, as if for life. How home was reached was a mystery; but the fact of having to do ordinary things restored me.

TRYING IT ON THE HUSBAND.

Next time the milk had to be fetched, I asked my husband to go, determined to watch him on his return and see if he had heard anything. Just as he was starting, he met Ancow, who was going home, and the two walked up together. Ancow was deaf, but it often appeared to us that he was one of those conveniently deaf people who generally hear what they are not wanted to; he certainly was one of the last people who would ever hear any ghostly sounds. Having waited for the milk for four hours, and no one coming, it was necessary for me to get some for my youngest child, whom I had pacified as long as I could—there was no one to send, Ancow's ranch being the nearest for fifteen miles—no other alternative appeared but to leave the two children and bring it back myself. In any other country it would have seemed an outrageous thing to leave two such tiny children alone, but living in such an out-of-the-way part, and dreading an emergency, they had been taught to wait by themselves while I went away for short distances, always promising to come back as soon as possible, and taking care to do so. On this occasion, therefore, after lighting all the lamps, and hanging them up so that it was impossible the children could reach them, I took my lantern and started off on my five-mile walk.

DISAPPOINTMENT.

I quite expected to find my husband at the rock, having made up my mind that the ghost or whatever it was had got hold of him. On arriving I swung up my lantern and searched every nook and corner; very great was my relief to find he was not there; so I searched the ground for tracks, discovering them at last, and was thankful to find they had never swerved and that no fresh down tracks mixed with the up ones, and nothing further remained for me to do but to go on to the ranch. Running as hard as I could, only stopping occasionally to lower my lantern, to make sure that I was still following his tracks. Arriving at last very breathless indeed, and hardly waiting for my knock to be answered, I came upon the astonished group, absorbed, or had been till I appeared, in a game of whist, both of them having absolutely forgotten all about the milk.

AT THE ROCK A THIRD TIME.

Thankful to find no harm had happened, and that I had frightened myself needlessly, and having got the milk I was now only anxious to return to my babies; so leaving them to finish their game if they wished, I went off. Any one who has taken milk over a very rough road by night will know that it is not the easiest thing in the world to carry without spilling, not being aware at that time that if you put two thin pieces of wood crosswise on the top of the milk it is very much easier to carry. I had not turned the corner by the Big Rock when the awful noises reached my ears. Being in a hurry I had no time to make a detour; so jamming on the lid of my bucket, and trusting I might get home with a portion of the milk, I fled, regardless of sticks, stones, trees, rocks, anything and everything, that lay in my way. How thankful I was to reach home and assure myself that no harm had happened to the children during my absence.

Soon after this, as there was building to be done, it was decided that we should move to town, and as we were twenty miles from the depôt, the only way we could get there was by waggon, and we had to start early in order to arrive there in time. On the way down I told my husband the story of the ghosts, asking him if he had ever seen or heard anything. He laughed at the whole affair, saying, as far as he knew, no one but myself had ever thought of there being ghosts on the creek. How little did either of us dream that in less than two months we should hear the interpretation of the sound. As our house was sadly in need of mudding, and we were to be away for some time, my husband had engaged a Mexican, Pedro Maes, to come and do it for us.

THE TRAGEDY OF THE ROCK.

While he was doing this work he told my husband the following story, not knowing that anything had ever been heard around the Big Rock. The story was told in Mexican, but I will translate it as accurately as possible for the benefit of my readers.

"When I was a little boy of about ten years, a large party of my relations decided to take their wives and children into the mountains to hunt the range for some cattle, which had been missing since the winter. It was arranged that they were to take two waggons, one for the women and children, the other to hold provisions, which were for greater convenience tied up in sacks. The men of the party were to ride, one of them, an uncle Yresarri, taking a very favourite horse called 'Juan' (pronounced 'Wan'). This horse was a huge raw-boned creature, splendid for riding, it being almost impossible to tire him, no good for anything else, as he had a bad habit of 'baulking' when put into harness. They started for the mountains from Pecos Town at dawn; it was a long and dreary way; the road was so terribly rough, that it was all the horses could do to get the waggons along. They had not gone halfway when one of the women declared she saw something moving in the scrub oak. A search was made, but nothing found, and at various times one or other of the women declared she saw the heads of Indians, and that they were being followed. Constantly searches were made, but nothing discovered. As the afternoon was far advanced, they decided to camp behind the Big Rock, there being no ranches on the creek at that time. The men divided into two lots. One lot unharnessed the horses, tied them up, and fed them; while the other lot cut wood for fires, the women meanwhile making up flour into tortellos (a kind of small, unleavened cake made of flour and water, rolled into a ball, tossed and turned between the hands, till it becomes a flat circle, then fried in boiling fat, which cooks them in about three minutes). They had to keep the fires going on account of the wild beasts—cayotes, bears, and lions—which abounded. They had been so busy doing their work, that they did not perceive that a band of Indians had been creeping up silently. Nearer and nearer they came, crawling in and out like snakes, their bodies painted in stripes of different colours, and their heads adorned with feathers, evidently on the war-path. Every sense on the alert, yet absolutely silent, they crept on until they have surrounded the rock.

A MASSACRE BY RED INDIANS.

As the night drew on they decreased the circle. The drowsy Mexican, sitting over the fire, heard nothing until, with one wild yell, all the Indians rushed upon them, killing them right and left, sparing neither men, women, nor children. The horses, mad with fear, tore at their ropes, twisted themselves so tightly round the trees, that they got caught in the ropes and were strangled. The women crawled under the waggons for shelter, and awful were their shrieks when they were dragged out, their children torn from their arms and killed before their eyes. Yresarri piled logs on to the fire, and through them blazing at the Indians, fighting like one possessed to protect the women. He piled up sacks all round the bottoms of the waggons, protecting himself behind the dead bodies of his relations, which acted as a screen. The day dawned upon a frightful scene, the creek ran with blood, the Indians had finished their work, and the slaughter was complete. All the waggons were broken up, they had tied the provisions on every horse they could find alive, and made off. After a considerable time had passed a man cautiously raised his head and peered out. Being only slightly wounded, Yresarri had managed to crawl under the débris, waited till all was still, and came out in the hopes of being able to find some means of escape back to Pecos Town. Hearing a horse cropping the grass, he drew quickly back, when, what was his joy, to see his own favourite horse within calling distance. Hardly believing his eyes, he called in a very low voice, 'Juan, Juan!' The creature, hearing his master's voice, whinnied and came towards him. Holding on by the mane, he managed to

scramble on his back. The saddle and bridle having disappeared, he put a piece of rope into his mouth, stuck his spurs into him, loped across the creek up the almost perpendicular hill, as if all the furies were after him; rode down the other side into Pecos Town, stopping half dead at the nearest house which happened to belong to my father. He did not arrive until nightfall, and, lying on my cowskin, I listened, fascinated with horror, to the terrible story."

I need hardly say how very glad I was to hear this story, and to have the mysterious sounds explained. Never again should I pass that Rock without a shudder. Probably, even while I am writing, those shrieks are still going on at the base of the Big Rock on Cow Creek.

III.—THE KINETISCOPE OF THE MIND.

THE possibility of visualizing the phantoms of the imagination is possessed by some persons in such a high degree that they can compel clairvoyants and sensitives to see as if they were real persons the purely imaginary heroes and heroines of an unwritten romance.

LIVING PICTURES AT WILL.

Of this instances have frequently been recorded in previous numbers of BORDERLAND. According to an article contributed to *Le Messager* by M. Horace Pelletier, the same gift of visualization enables its possessor to produce at will, as if his mind were a kinetiscope, living pictures of the past. M. Pelletier says—I am quoting from the *Religio Philosophical Journal* of July 18th—that phantoms can be created by the power of the will, which, indeed, is a power which gives to the man who knows how to use it, the semblance of divinity.

I have been told, says Pelletier, of a gentleman who purchased an old chateau which belonged to a ruined nobleman, which was built in the sixteenth century, at time of Renaissance, and it was decorated and furnished according to the time. One evening this gentleman, who was very much an admirer of the Renaissance, had retired to a small salon, furnished and ornamented with the taste of the time. It was remarked that there were some portraits of men in the court costume of that time, the Valois, and young and charming girls habited and "coiffed" according to the mode à la Mary Stuart. The gentleman concentrated his thoughts and his will upon the Valois and willed firmly that the originals of the portraits should make their appearance in the salon and manifest themselves in a visible and tangible form.

The salon was lighted with a lamp which had been lowered so as to cast a dim light. At the end of a quarter of an hour, the magician saw a sort of dull greyish vapour fill the room, little by little, quite slowly; almost insensibly did this vapour disappear, and then he saw the originals of the portraits sitting there clothed in costumes of the olden times, seated in the armchairs. They were alive, or at least they so appeared, so entire was the illusion (if illusion it was). Their faces were those of persons talking, their eyes moving, their lips opening, as if they were conversing together, but the magician could not distinguish an articulate word, the most being a light murmur of voices. The marvellous scene lasted half-an-hour, then melted into a mist, which again was dissipated in less than five minutes. The proprietor of this chateau repeated this experiment with a constant success.

THE HYPNAGOGIC HALLUCINATION.

Madame Marie de Manasseine, author of a book on sleep, appears to possess this faculty of visualization at will to a very high degree. Writing to M. Charles Richet recently, she says—

I have always possessed the faculty of representing to myself vividly and objectively all that I desired, that is to say, that on reading the history of a disease, I could at will see the patient and all the pathological phenomena of his disease. On reading the description of a journey, I not only saw mentally, but, as it were, objectively, the scenery described, &c.

This faculty had for its foundation apparently a great development of the subjective life of the nervous apparatus, due, without doubt, to the investigations which I had with regard to this apparatus, their subjective functions and hypnagogic phenomena. I am completely in accord with Purkinge, Johannes Mueller, Herschel, and Fechner, upon the idea that the more it is cultivated the more it is developed.

It goes without saying that a subjective life strongly developed my nervous system and would afford me, from time to time, much phenomena independent of my will. So I was well acquainted by actual experience with the hypnagogic hallucination described by Goethe, and which consists in perceiving a bouquet of flowers, out of which there comes, without cessation, new flowers, rich in colours and varied in forms. The same phenomenon is repeated in my case with human faces which appear only to transform themselves continually in such a way that it seems to me that from the centre of a face in the darkness there arises another; and then, one after another, a series of faces, ugly and beautiful, defile before me. I have several times remarked that by efforts of my will I can change the character of these hypnagogic images.

However, I must say, that during my entire conscious life I have, from time to time, a visual phantom or apparition which remains completely independent of my will, and which appears sometimes several times a day, and sometimes more rarely, after longer or shorter periods. This visual phantom consists in a very brilliant star, having the apparent size of the planet Venus. It appears to me ordinarily at a certain distance, suspended in the middle of the room; but sometimes it approaches me and begins to shine over my shoulder, sometimes over my breast.

Once, as I was in front of a mirror, I perceived over my head this star shining in the midst of my hair, and it seemed so real that I involuntarily moved my hand towards it, under the impression that I should discover something tangible there. Very frequently I see this star shine above my daughter's head. By reason of this star I have become almost superstitious, since it appears always before some success or some pleasure. I have never succeeded in evoking this apparition, despite all my efforts with will-power.

I should remark that hypnagogic phenomena become rarer, in my case, under the influence of painful emotions, uneasy sensations, the distractions and fatigues of life in the large cities. To observe them well I must have a tranquil life; if monotonous, so much the better, or a life devoted to scientific or literary labor.

MIND-MADE DOUBLES.

Mr. Leadbeater, writing in reply to questions in the *Vahan*, gives some more particulars as to the theosophist theory of the double. Replying to a correspondent, who asked how the impressions were obtained on the mind when they were only perceived by the astral sight at great distances, he said it can be done in several ways, one of which is the use of a mind made double, or, as he puts it,

the projection to the desired spot of a thought-form—that is to say, an artificial elemental moulded in the shape of the projector and ensouled by his thought. This form would receive whatever impressions there were to be received, and would transmit them to his maker, not along an astral telegraph-wire, but by sympathetic vibration.

Mr. Leadbeater enters into further particulars in reply to another question. A correspondent asks,—

Can the astral body be solidified? and if so, would it be possible for a person to visit the antipodes in his astral body, solidify it, and spend say a week there, working in it, afterwards returning and taking up his physical life in the ordinary way?

Mr. Leadbeater replied,—

It is certainly possible temporarily to solidify the astral body

in point of fact to do so is only to produce in another form the phenomenon of materialisation, which is frequently seen at ordinary spiritualistic séances. There would, however, be a difference in the method employed. The controlling entity at a séance usually draws the materials for his materialisation from the etheric double of the medium, probably in many cases also borrowing from his physical body some of its gaseous or liquid particles—for the medium is sometimes found to weigh less by many pounds during this part of the séance than he does before and after it; and there is little doubt that the sitters also are heavily taxed to provide the necessary power and matter. The material so drawn, being already specialised, is more easily arranged into human form and more readily moulded and condensed than free ether would be; and the task of working with the latter would probably be quite beyond the power of the ordinary "spirit," though it presents no difficulty to a trained ocultist, who, indeed, would be very unlikely to use any other method. No one connected with any school of white magic would think it right to interfere with the etheric double of any man in order to produce a materialisation, nor would he disturb his own if he wished to make himself visible at a distance.

IV.—THE PRAYER TELEPHONE.

IN the last number of BORDERLAND, I called attention to Dr. Barnardo's experience in the matter of answers to prayer. I compared his theory of the universe, and its Governor, to that of a telephonic exchange, the subscribers to which could be switched on to persons unknown to them personally, from whom they could obtain that which was necessary for carrying on their work.

Dr. Barnardo's experience, as it was pointed out at the time, might be explained on the basis of telepathy, for with telepathy and the subconscious mind, you can explain pretty nearly everything; in fact, you can explain everything about the past or the present. It is only when dealing with the future that telepathy fails to account for anything and everything. If prayer be a telephone, the following instance, which is recorded as having occurred in the experience of the late Mr. Horace Marshall, would seem to indicate that the telephonic circuit includes subscribers other than human beings, who contribute to the necessities of Dr. Barnardo. It would be difficult to devise a more curious test as to the existence of an invisible intelligence, not incarnate in human flesh, than that which was told over the grave of the late publisher of BORDERLAND.

HORACE MARSHALL'S TEST.

The story, as I told it, appears in the *Young Man* for November, from which I am permitted to quote it by the courtesy of its editor.

Few men ever lived up more faithfully to, or believed more effectually in, the famous saying of the Book of Proverbs, "Honour the Lord with thy substance, and the first-fruits of all thy increase, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." The story of how he came to believe in this was told by Mr. Nettleton to a large crowd of friends and neighbours who gathered to pay the last respect to Mr. Marshall in Norwood Cemetery. Mr. Herschell, an old friend of Mr. Marshall's, had previously told us, in the service in the church, how it was that he had first come to dedicate one-tenth of his earnings to the poor, or—I prefer the old phrase—to the service of the Lord. When he was a young man of eighteen, he heard a sermon by the late Baldwin Brown, which dealt chiefly on the stewardship of wealth. He left the church determined that henceforth, whatever money he had got, whether it was much or little, he would always put aside one-tenth for the Lord before he devoted any of it to his own use. This he continued to do for some years; the sequel of this Mr. Nettleton told. The story was one of the most remarkable I have ever heard, and as it does not appear to have found its way to the public press, I venture to reproduce it here, giving it upon Mr. Nettleton's authority, and prefacing it with the remark that it seems to be one of those good stories that are almost too good to be true. Mr. Marshall, when he was three or four and twenty, found himself giving away much more money than many of his friends who had much greater incomes. Many of them expostulated with him, saying that he would ruin himself, that he ought to be saving his money, and not giving it away. They were so persistent, however, that at last it took effect upon the young man's mind, and, as his wont was, "he took the question to the Lord in prayer." He retired to his own closet, and had what might be called a straight talk with the invisible Power. "Here," said he, "I have given away, believing it to be my duty, for purposes which I regard as yours, one-tenth of my income. I have put it all down; here it is—so many pounds, so many shillings, so many pence, for these years. Am I doing what is right? I believed that I was when I started, but all my friends tell me that I am doing wrong. Will you give me a sign?" And then, when he had prayed, if such a straightforward colloquy could be called praying, it occurred to him, after the manner of Gideon, to ask for a sign which would be conclusive. It was in the year 1850. He had just devised for publication the first illustrated programme for a public funeral that had ever appeared in London. "Now," said he, "I am publishing this Programme; it may succeed, it may fail. May I ask that, in connection with the publication of this Programme, You would give me a sign that will give me clearly to understand whether I am to go on giving, to curtail my subscriptions, or what I shall do?" Having thus put the case plainly, practically, and in a business-like fashion, before His Maker, he then left the matter, and devoted his energies to the publication of the illustrated programme of the Duke of Wellington's funeral. Whether it was from the novelty or the excellence of his publication, I do not know, but the programme sold extremely well. It was a great success. And then comes the most remarkable thing, for the accuracy of which the Rev. Joseph Nettleton vouched, was that when the balance sheet came to be made up for that Programme, Mr. Marshall found to his astonishment that the net profits that he had realised amounted to the very penny to the sum which he had given away since his eighteenth year! When he compared the figures, and found that they exactly corresponded, he felt that his prayer had been answered. There was dew upon the fleece of Gideon, and as he put it in his own quaint way, "I saw that the Lord was determined never to be in debt with me, so I went ahead."

Neither had he any reason to regret this. When he died, he passed away leaving behind a business which any man might have been proud to hand over to his heirs.

Of course, when telepathy fails, even when the telepathy is from the subconscious mind, there is an infallible resource, and that is the great God Coincidence, who will, no doubt, be invoked to account for the extraordinary way in which Mr. Marshall had his doubts put to rest.

THE CASE OF GEORGE MULLER.

The case of George Müller of Bristol, who in sixty years has reared 23,000 orphans at a cost of £1,395,000, every penny of which he raised solely by the diligent use of the prayer telephone, is much more remarkable than the case of Dr. Barnardo. The *Theosophist* in a recent number calls attention to the significance of George Müller's experience. It gives the following particulars as to the recent developments of the prayer telephone as test. Quoting from a report of a speech recently delivered at Bristol, the *Theosophist* says:—

Mr. Müller had been publishing "an annual report, and people said the report is the means of bringing in the money," so he concluded to omit it, and "stepped into the next year, with deep poverty but no report issued." This poverty continued through the year, yet they were helped day by day, as before. As circumstances were nearly the same through the following year, he again decided to publish no report "lest it then be said the

poverty is now so great we are obliged to publish a report." During the third year, the poverty continued for four months, when a large sum came from India, and he then published a report "to the praise and glory of God." At another time he had a similar experience and did not publish his report till after the pressure of need had passed. (His experience has been that the smallest sums come in after the reports are issued.) He says: "My trust is in the living God, and He alone is our help." He thinks those who are continually asking for money and making known their wants in all directions, have not real trust in God, but only a profession of it. Frequently when weighed down by the imperative need of greater accommodations—having so many orphan applicants in waiting—his earnest prayers would be, after a while, answered in a most wonderful and bountiful manner. On one such occasion when he needed funds to build, he says he went on praying for thirty-three days without getting a penny, but on the thirty-fourth he received a donation of £1,000 from one who was almost a stranger to him, this being quickly followed by various other sums. Years later when, having three homes filled, he needed two more large buildings to accommodate the hundreds of orphans who were still waiting, he prayed for help, trusting that if the Lord wanted more orphans cared for, He would furnish the means. To erect the buildings £60,000 were needed. It all came, and £5,000 more.

This is an object-lesson for Theosophists, on the power of thought, when sufficiently intense and divested of selfishness. The world would be the better for a little more of this kind of practical occultism.

SOME COMMENTS ON THE PHRASE.

Writing editorially in *Light* on the article on Dr. Barnardo, Mr. J. Page Hopps says—

Dr. Barnardo did the work at what seemed "the Lord's" bidding; he looked to "the Lord" for the necessary help, and that help has never utterly failed him. But he does not explain why there should be any need to be driven to extremities, and why he should have to wake up God, as Mr. Stead would say.

The answer is one which every instructed Spiritualist could give. "The Lord" or the angels, or, let us say in general terms, spiritual beings, work through mediums, conscious or unconscious, and they work in many ways. It is probably as necessary that some one, and perhaps the right kind of one, should pray, as that some one should establish the current for sending a telegraphic or telephonic message.

We must say that the explanation we have suggested is rather more reverent and scientific than Mr. Stead's. We shall have to correlate these answers to prayer with the wide ocean of phenomena variously known as hypnotism, thought-reading, telepathy, thought-transference, and suggestion; but this Mr. Stead does; only just in proportion as we do it we shall cease to talk of "God as a kind of telephone exchange who graciously allows himself to be rung up." Instead of that we shall adjust our thoughts and our language to the much more comprehensible notion of our existence in a vast sea of spiritual forces and spiritual beings whose help can be secured under certain conditions which are in no sense arbitrary. When this is comprehended we shall see that prayer may be only a kind of spirit hand-grasp, and that response (even of the Müller type) may be no more than the product of spiritual suggestion along the current of a spiritually magnetic wave. What new resources this may reveal to us, who can tell? What divine co-operations between heaven and earth this may establish, who shall say? It may mean that earth shall at last become the Paradise which that ancient Hebrew beheld as a childish dream. But that dream-Paradise was in the past, this is yet to come.

HOW THE TELEPHONE MAY BE WORKED.

Mr. G. H. Lock, of 44, Wright Street, Hull, writes to *Light* to suggest that his experience of the *modus operandi* of prayer at home may serve to throw further light upon the subject. "My wife is a clairvoyante, and has ready access to the spirits upon that level. Being myself a magnetic healer, we often unite our individual powers for special purposes. We have many times been called upon to liberate infested persons from the attendance and influence of evil spirits; and one of the methods we adopt in order to produce this result appears to me to go a long way towards explaining the subject you refer to. My wife strongly desires the presence of a certain powerful spirit, whose wish and power to serve have been well tested. Through his mediation a band or choir of harmonius spirits, suited to the purpose in hand, are collected, and gathered round the person to be liberated or otherwise served; and through their influence, united sometimes with external magnetic processes, the desired result is attained.

"Now, it is not, of course, clairvoyance as such through which the spiritual activities are set up; this faculty doing nothing more than making *visible* the processes in operation. It is the strong desire and intention on the part of the "suitable medium" that accomplishes the object. But prayer—"the heart's sincere desire"—may be, and is, often offered up by others who, while they are suitable mediums, are not at the same time clairvoyant, and are on that and other accounts unconscious of the operations taking place on the spirit plane. This explanation will be more readily understood when it is remembered that desire and thought produce spiritual presence; and that the activities on the spiritual plane will take their form or mode according to the intention in the medium's mind and the necessities of the case."

V.—A HUMAN PHONOGRAPH.

According to Mr. Hudson the subconscious mind has an absolutely faultless memory, wherein it differs considerably from its conscious confrère. But if the story told by Col. Olcott in "Old Diary Leaves," in the August number of the *Theosophist* may be believed, some of our Indian fellow-subjects have brought their conscious well up to the standard of their subconscious memory. Col. Olcott says:—

On the day of our departure from Guntur, H. P. B. and I enjoyed our first experience with one of those marvels of mental training, a Brahmin *Ashtavadhani*. There exist in India many men who have, by a course of training during many years, cultivated the memory to a degree incredible to those who have not witnessed their feats personally. Some can keep up fifty, and even more, separate mental processes simultaneously; in comparison with which phenomena the most marvellous stories about our Western chess-players seem commonplace. The proceeding is as follows: As many persons as are to take part in the test, seat themselves near by, and the Pandit begins with the first on the right. Let us say with a game of chess. He names the first move, looks a minute at the board, and moves on to the next man, with whom, perhaps, he plays some other game. Here, again, he names his play and passes to the third man, for whom he may be asked to compose an original poem in Sanskrit on a given subject, the initial or terminal letter of each line to be one selected by the other person. He ponders deeply and then dictates a line fulfilling the conditions. From the next man he is to take, word by word, and the words out of their order at the choice of the dictator, a verse in any language whatsoever, known or unknown to the Pandit, he receiving one word at a time, repeating it until the sound becomes familiar to his ear, and laying it away in his memory until, the sitting finished, he must repeat the whole verse with each word restored to its proper sequence. The next man, perhaps, taps on a bell as many times as he chooses, and the Pandit is to recollect the whole and name the total when he makes his last round of the circle. Then may come the making of a "magic square" of figures in so many columns, each column and each cross line to figure up the same. Then, with the next man, a dispute on any one proposition in either of the six schools of Hindu Philosophy, the argument and demonstration to proceed by stages as he comes round to that person. Then the next neighbour may give him a gigantic sum in multiplication or division or some other part of arithmetic, say a sum in which multiplier and multiplicand shall each be of a dozen figures. And so on to a most bewildering extent, until one just sits amazed and wondering it the human brain is capable of such multiplex activity. On the occasion in question H. P. B. dictated to our Pandit the celebrated Russian poem on the Volga, and I, several sentences in Spanish which I learned when a boy, but he rendered them

accurately at the close of the entertainment, every word in its place. At ten that evening we started in our palanquins on our return journey.

That which that Brahman attained by mental culture is with some a natural gift. According to the *San Francisco Examiner* one of these natural human phonographs has been discovered at Oklahoma.

Baby Ethel Carroll, of the Hotel Crellin, Oklahoma, is only four years old. Much that she hears no doubt is quite unintelligible to her. She simply repeats everything from memory, without knowing aught of the sense of her words. The first time that the child showed her phenomenal gift was at the age of eleven months. At that time she was taken to see one of Hoyt's plays at the Macdonough Theatre. Upon returning to her home she surprised every one by repeating, word for word, one of the popular songs.

From that time until now little Ethel has been a regular playgoer. Now, at the age of four, her memory has developed so remarkably that it is a common thing for her, after seeing a new play, to sing, without a mistake or the least sign of hesitation, song after song that she had never heard before. She can also repeat the lines of the play with wonderful correctness. The child has a retentive memory for names and dates. In spite of the fact that large numbers of people see her daily, drawn by curiosity, she never forgets the name of any one who is introduced to her, and can tell even the exact day when she first met them, though it may be months after.

Recently her wonderful memory was put to a severe test at a concert recital in Oakland. After the performance, she was asked if she remembered a certain recitation on the programme, remarkable alike for its length and peculiar phrasing. She had never heard it before, but, with a confident smile and a certain enchanting carelessness of manner, she recited the entire piece without a break.

VI.—THE ANALOGY OF THE CAMERA OBSCURA.

TWO STORIES OF CLAIRVOYANCE.

THE camera obscura which enables us to see on a table in a darkened room scenes and incidents passing at a distance, is the best hint we have got as to the method of clairvoyance. Miss Suverkrop, for instance, sends me a story that suggests the camera obscura. She writes:—

The letter on clairvoyance or long range vision in BORDERLAND for April interested me much, for it reminded me of a story, told by my late father, which has been familiar to me from childhood. At the time when the following took place he was in the Consular service of the late King of Denmark, though by birth he was a native of London. Being very fond of the sea, a passion which lasted all his long life, he taught himself navigation from pure love of the study, and having bought himself a small schooner, took various voyages chiefly in the Pacific—his Consular station being the Sandwich Islands. This is the story:—

"We were getting ready to sail out of Sydney Harbour one morning when a captain I knew came up to me, and said:—'There is a poor fellow I wish you would see, Mr. S. He is an islander, and wants to go home, and I am sure I don't know how he is to get there, unless *you* take him.' So I said:—'Let him come aboard.' I was at once interested in the man. He was so handsome. His story was that a ship trading at his island had brought him on to Sydney, and he was very unhappy there and wanted to go home to his island and his friends. His home-sickness and distress were so great that I said I would try and find his island if he would explain where it was. It turned out to be Waitutaki. We proceeded on our voyage taking him with us, and all went well. We had a fine breeze and good weather, when one day the mate came to me, and said, 'Beg pardon, sir, but "Taki" is telling the men he can *see* his island.' 'Nonsense,' I said, 'we cannot be anywhere near it,' but I went on deck, and there was 'Taki' in a great state of excitement. 'There is my island! I can see it quite plain,' said he. We all looked—nothing but the long swell of the Pacific—certainly no land. We went one by one to the mast-head, but not the slightest sign of land could anyone see, but so certain was 'Taki' that he could *see* his island, that I told the man at the helm to steer for the direction to which he pointed, and in twenty-four hours the look-out reported 'Land ahead!' and sure enough it was the island of Waitutaki."

I have written the name of the island from memory, and do not know whether it is now a well-known place or not. My father had very keen sight himself, and it always puzzled him that this native should have been able to see what was out of all range of eyesight, and of the focus of the strongest marine glasses. I do not think the idea of clairvoyance ever occurred to him, but he was convinced that primitive peoples possess faculties unknown to a higher state of civilisation. It was a happiness all his life long to my dear father that he was able to serve this poor home-sick creature who had thus crossed his path.

E. A. SUVERKROP.

Ian Maclaren has been contributing to the *Woman at Home*, a serial story entitled "Kate Carnegie." It is a story of second sight, which is probably based on fact, put into the mouth of one Janet, a Highland woman of the old school. The Free-church minister had asked her if she had the second sight. She replied, no, but her mother had heard sounds, and knew what was coming. When pressed, she told the following story, which Mr. Watson has no doubt heard during his ministry:—

"In the great war with Russia I wass staying in the clachan of my people, and then seven lads of our blood were with the Black Watch, and every Sabbath the minister would pray for them and the rest of the lads from Badenoch that were away at the fighting.

"One day Ina came into my sister's house, and she said, 'It is danger that I am seeing,' and my heart stood still in my bosom for fear that it wass my own man Hamish.

"'No,' and she looked at me, 'not yet, and not to-day,' but more she would not say about him. 'Is it my son Ronald?' my sister cried, and Ina only looked before her. 'It's a sore travail, and round a few black tartans I see many men in grey, pressing them hard; ochone, ochone.'

"'It's time to pray,' I said, and there wass a man in the clachan that wass mighty in prayer, and we gathered into his kitchen, four and twenty women and four men, and every one had a kinsman in the field.

"It iss this minute that I hear Dugald crying to the Almighty 'Remember our lads, and be their help in the day of battle, and give them the necks of their enemies,' and he might be wrestling for half an hour, when Ina rose from her knees and said, 'The prayer is answered, for the tartans have the field, and I see blood on Ronald, but it is not his own.'"

"And did you ever hear——"

"Wait, my dear, and I will tell you, for the letter came from my nephew, and this is what he wrote:

"'It wass three to one, and the gloom came on me, for I thought that I would never see Glenfeshie again, nor the water of the loch, nor the deer on the side of the hill. Then I wass suddenly strengthened with all might in the inner man, and it iss five Russians that I hef killed to my own hands.'

"And so it wass, and a letter came from his captain, who wass of Cluny's blood, and it will be read in church, and a fery proud woman wass my sister."

VII.—PHOTOGRAPHING THOUGHT.

PICTURES OF THE SHAPE AND COLOUR OF THOUGHTS.

IN a recent number of BORDERLAND, Miss X. reviewed briefly M. Baraduc's book, in which he described his experiments in photographing thoughts.

AN INTERVIEW WITH DR. BARADUC.

La Lumiere gives an interesting account of an interview with Dr. Baraduc. The Doctor claims that the existence of a vital fluid can now be demonstrated by physical experiments. When a visitor enters his laboratory, he cannot fail to notice two "magnetometers" resting on a table. These consist of two small dials divided into 360 degrees, with very delicate needles made of annealed copper, and, therefore, irresponsive to ordinary magnetic influences. Each needle is protected against outside contact by a glass case. If both hands, with the fingers brought to a point, are extended in the direction of the "magnetometers," the needle corresponding to the left hand is, after about two minutes, driven back, say, from 0 degrees to 5 degrees, whilst the needle opposite the right hand is moved forward to 15 degrees. Such motions show the existence of a force emanating from the fingers and forming a circuit through the glass cases. This, according to Dr. Baraduc, is the vital or psychic force.

If a photographic plate is placed between the "magnetometer" and the hand, either in the dark or in a faint red light, it will be seen, after developing, that the plate bears the impression of some luminous effluvia which do not affect the normal eye. (These, by the way, are quite different from the Rontgen Rays.)

Dr. Baraduc names the force issuing from the left side *expir*, and *aspir* the force that enters the right side. He argues as follows: If the body exhales five units on the left side and inhales fifteen on the right, there remains a difference of ten units, which, in some way, accumulates in the human battery and constitutes the psychic force that is radiated through the action of the will, or, to quote the Doctor's own words, "We are not isolated in the Cosmos; but, apart from solar light, heat, electricity, and more or less rarified gases, we are surrounded by other forces, which we inhale and exhale through some process analogous to pulmonary respiration."

WHAT M. BARADUC HAS DONE.

M. Baraduc is not a very intelligible writer, and his experiments left much to be desired. It was, therefore, with much satisfaction that I turned to Mrs. Besant's paper in the September number of *Lucifer*, in which she sets forth plainly, and with the admirable lucidity which is the characteristic of her style, exactly what she thinks lies at the bottom of M. Baraduc's experiments. Her paper upon "Thought Forms," which is illustrated by twelve figures printed in colours, which I reproduce here in black and white, is precise and definite enough to satisfy any one who is content merely to ascertain what it is the writer is driving at. Mrs. Besant succeeds, in the course of a few pages, in making clear to the uninstructed student what is the Theosophical theory of the creation of thought-forms. She begins by describing what M. Baraduc has done.

Dr. Baraduc of Paris has nearly crossed the barrier, and is well on the way towards photographing astro-mental images, to obtaining pictures of what from the materialistic standpoint would be the results of vibrations in the grey matter of the brain.

It has long been known to those who have given attention to the question that impressions were produced by the reflection of the ultra-violet rays from objects not visible by the rays of the ordinary spectrum.

ICONOGRAPHY.

Iconography is the use of the photographic plate to preserve the impressions of invisible waves in which the soul draws its own image.

A number of these photographs represent etheric and magnetic results of physical phenomena, and these again we may pass over as not bearing on our special subject, interesting as they are in themselves. Dr. Baraduc obtained various impressions by strongly thinking of an object, the effect produced by the thought-form appearing on a sensitive-plate; thus he tried to project a portrait of a lady (then dead) whom he had known, and produced an impression due to his thought of a drawing he had made of her on her death-bed. He quite rightly says that the creation of an object is the passing out of an image from the mind and its subsequent materialization, and he seeks the chemical effect caused on silver salts by this thought-created picture. One striking illustration is that of a force raying outwards, the projection of an earnest prayer. Another prayer is seen producing forms like the fronds of a fern, another like rain pouring upwards, if the phrase may be permitted. A rippled oblong mass is projected by three persons thinking of their unity in affection. A young boy sorrowing over and caressing a dead bird is surrounded by a flood of curved interwoven threads of emotional disturbance. A strong vortex is formed by a feeling of deep sadness. Looking at this most interesting and suggestive series it is clear that in these pictures that which is obtained is not the thought-image, but the effect caused in etheric matter by its vibrations, and it is necessary to clairvoyantly see the thought in order to understand the results produced. In fact, the illustrations are instructive for what they do not shew directly, as well as for the images that appear.

HOW THOUGHT FORMS ARE MADE.

At this point Mrs. Besant takes up her parable, and begins to expound the theosophical theory as to the origin of those Iconographical images. All students know, she says, that the physical body of man is but as a kind of kernel lying within higher and larger bodies, which encompass it all round about. The aura of man is the outer part of cloudlike substance of these higher bodies, of which two, the mental and the desire bodies, are chiefly concerned with the appearance of what are called thought-forms. Man, the thinker, is clothed in a body composed of innumerable divisions of the subtle matter of the mental plane. This mental body is an object of great beauty, especially when the intellect is highly evolved, and is employed upon pure and sublime topics. The delicacy and rapid motions of its particles give out an aspect of lurid irredescent light, upon which every thought falls like a ray of sunshine upon the spray of a waterfall, giving rise to a set of correllated vibrations in the matter of this body, accompanied with a marvellous display of colour. Under this impulse, the body throws off a vibrating portion of itself, shaped by the nature of the vibrations, as figures are made by sand on a disc vibrating to a musical note. These vibrating fragments of the thought-body gather from the surrounding atmosphere matter as fine as itself from the elemental essence of the mental world.

ARTIFICIAL ELEMENTALS.

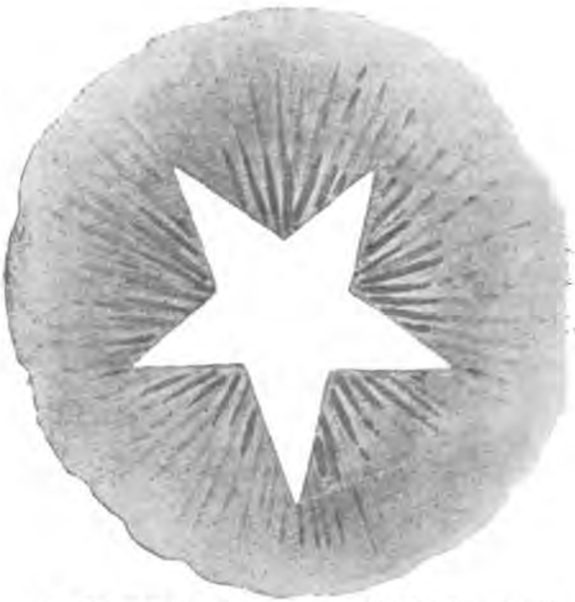
We have, then, a thought-form, pure and simple;



1.—Colour blue, representation of the Thought Form seen rising from a congregation in a church.



2.—Light blue, a thought of pure devotion offered to One worshipped by the thinker, a thought of self-surrender and of sacrifice.



3.—This white five-pointed star, radiating yellow rays, is a thought directed towards the Logos, a devotional aspiration to be in harmony with kosmic as an expression of his nature.



4.—A dull red, flashing from a cloudy brown. This Thought Form darted out from the aura of a rough, half-drunken man in East London, as he raised his hand to strike a woman down.



5.—Vermilion at the point proceeding from a lighter base. This is a thought of steady anger, intensely longing for vengeance sustained for years, and directed against a person who had injured the thinker.



6.—Predominantly red, but with it are rays of a bright yellow. This represents an angry thought of an explosive kind mixed with elements of mentality which render it far more dangerous than if it had been purely passionate.

PICTURES OF SOME THOUGHT FORMS.



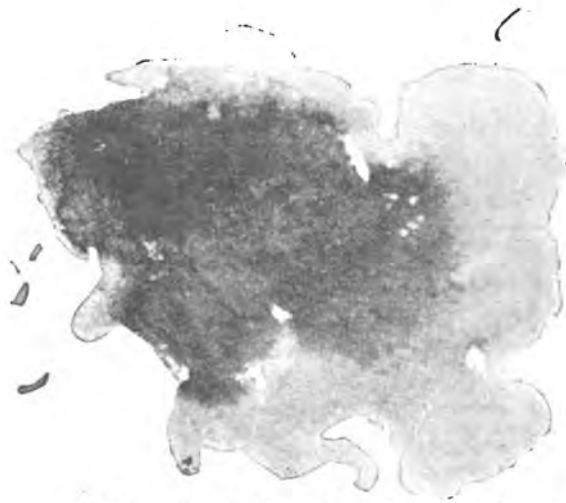
7.—Rose, varying in intensity, but without any definite object. This represents the outflow of affection not directed to any specific object.



9.—This, which is also rose colour, represents a thought that is loving, but somewhat self-seeking, wishing to draw to itself, and hold. It has a browner tinge than figure 8.



10.—Green, representing jealousy, which comes rolling out suffusing the whole aura.



11.—Bright yellow, shading off to pale lemon colour at the edges. This is the most common form of thought, for the great majority of people, when thinking, send out just such clouds as this.



8.—The outline of deep rose colour, with a lighter interior, represents the thought form of a very clear and definite love directed towards a specific object.



12.—Bright yellow, verging upon orange. A characteristic form of strong, ambitious thought taken from the aura of a man of keen intellect and noble character, who was possessed by a worthy ambition to wield power for the public good.

PICTURES OF SOME THOUGHT FORMS.

a living entity of intense activity, animated by the one idea that generated it :—

Such a thought-form, if directed to affect any object or person on the astral or physical planes, will pass from the mental into the astral world, and will take to itself a covering of astral materials, of fineness correlated to its own, from the elemental essence of the astral world. A thought-form, then, is a shape caused by the vibrations set up in the mental body by the activity of the Ego, clothed in the elemental essence of the mental plane, and possessing an independent life of its own with freedom of motion, but its consciousness being limited to the thought of which its essence, or informing soul, consists. It may or may not have—but generally has—an additional coating of astral elemental essence. Elemental essence is a name used to cover a vast variety of combinations respectively of mental and of astral matter, ensouled by Atmâ-Buddhi—technically called the Monad —in its evolution *downwards*. So the thought-form is a shape whose body is of elemental essence and whose soul is a thought. It is very often spoken of as an artifical elemental, because of this bodily constitution, and such elementals, when made by White or Black Magicians, are of tremendous potency.

PICTURES OF THOUGHT FORMS.

If such things exist as those thought-forms of which Mrs. Besant speaks, it is, of course, very important that they should be duly observed, and that those who know nothing of such mystery, should be allowed to form some idea as to the colour and shape of these mysterious entities, which they are continually throwing off into space. Recognising this need, Mrs. Besant offers us her pictures, which she tells us were thus obtained :—

The pictures of thought-forms herewith presented were obtained as follows: two clairvoyant Theosophists observed the forms caused by definite thoughts thrown out by one of them, and also watched the forms projected by other persons under the influence of various emotions. They described these as fully and accurately as they could to an artist who sat with them, and he made sketches and mixed colours, till some approximation to the objects was made.

Before describing them in detail, she lays down three general principles. First, that the quality of thought determines its colour; the nature of thought determines its form, and the definiteness of thought determines clearness of outline. The rest of the paper I quote as it appears in *Lucifer*, merely adding crossheads for convenience of reference.

THE COLOUR OF OUR EMOTIONS.

Colour.—Colours depend on the number of vibrations that take place in a second, and this is true in the astral and mental worlds as well as in the physical. If the astral and mental bodies are vibrating under the influence of devotion, the aura will be suffused with blue, more or less intense, beautiful and pure according to the depth, elevation, and purity of the feeling.

DEVOTION : BLUE.

In a church, such thought-forms may be seen rising, for the most part not very definitely outlined, but rolling masses of blue clouds. Too often the colour is dulled by the intermixture of selfish feelings, when the blue is mixed with browns and thus loses its pure brilliancy. But the devotional thought of an unselfish heart is very lovely in colour, like the deep blue of a summer sky. Though such clouds of blue will often shine out golden stars of great brilliancy, darting upwards like a shower of sparks.

ANGER : RED.

Anger gives rise to red, of all shades, from lurid brick-red to brilliant scarlet; brutal anger will show as flashes of lurid dull red from dark-brown clouds, while the anger of "noble indignation" is a vivid scarlet, by no means unbeautiful to look at, though it gives an unpleasant thrill.

LOVE : ROSE-PINK.

Affection, love, sends out clouds of rosy hue varying from dull crimson, where the love is animal in its nature, rose-red mingled with brown when selfish.

JEALOUSY : GREEN.

Or with dull green when jealous to the most exquisite shades of delicate rose like the early flushes of the dawning, as the love becomes purified from all selfish elements, and flows out in wider and wider circles of generous impersonal tenderness and compassion to all who are in need.

INTELLECT : YELLOW.

Intellect produces yellow thought-forms, the pure reason directed to spiritual ends giving rise to a very beautiful delicate yellow, while, used for more selfish ends or mingled with ambition, it yields deep shades of orange, clear and intense.

THE SHAPE OF THOUGHTS.

Form.—According to the nature of the thought will be the form it generates.

DEVOTION : A FLOWER.

In the thought-forms of devotion the flower which is figured was a thought of pure devotion offered to One worshipped by the thinker, a thought of self-surrender, of sacrifice (Fig. 2).

Such thoughts constantly assume flower-like forms, exceedingly beautiful, varying much in outline, but characterized by curved upward-pointing petals like azure flames. It is this flower-like characteristic of devotion that may have led to the direction, by those who sow, of offering flowers as part of religious worship, figuring in suggestive material forms that which was visible in the astral world, hinting at things unseen by things seen, and influencing the mind by an appropriate symbology. A beam of blue light, like a pencil of rays, shot upwards towards the sky, was a thought of loving devotion to the Christ from the mind of a Christian.

METAPHYSICS : GEOMETRICAL FORMS.

The five-pointed star (Fig. 3), was a thought directed towards the LOGOS, a devotional aspiration to be in harmony with cosmic law, as the expression of His nature, and it was these latter elements which gave it its geometrical form, while the mental constituents added the yellow rays. Thoughts which assume geometrical shapes, such as the circle, cube, pyramid, triangle, pentacle, double triangle, and the like, are thoughts concerned with cosmic order, or they are metaphysical concepts. Thus if this star were yellow, it would be a thought directed intellectually to the working of law, in connexion with the LOGOS or with rational man.

ANGER : AS A FLASH OR A STILETTO.

The lurid flash from dark clouds (Fig. 4) was taken from the aura of a rough and partially intoxicated man in the East End of London as he struck down a woman: the flash darted out at her the moment before he raised his hand to strike, and caused a shuddering feeling of horror, as though it might slay. The keen-pointed stiletto-like dart (Fig. 5) was a thought of steady anger, intense and desiring vengeance, of the quality of murder, sustained through years and directed against a person who had inflicted a deep injury on the one who sent it forth; had the latter been possessed of a strong and trained will, such a thought-form would slay, and the one nourishing it is running a very serious danger of becoming a murderer in act as well as in thought in a future incarnation. Fig. 6 is a thought of anger of an explosive kind, with elements of mentality mixed with it, rendering it far more dangerous than it would have been if merely passional.

LOVE.

Among the thought-forms of affection Fig. 8 is very good—a thought of love, clearly defined and definitely directed towards its object. Fig. 9 is a thought which is loving but appropriative.

seeking to draw to itself and to hold. In Fig. 10 love has become quite merged in jealousy, and we have here a type of thought which comes rolling out, suffusing the whole aura, and setting up troubled, irregular, vibrant motions of a character most distressing to the creator of them, and unpleasant to all whom he approaches.

AMBITION.

Fig. 12 is a characteristic form of a strong and ambitious thought; it was taken from the aura of a man of keen intellect and noble character, who was ambitious (and worthy) to wield power, and whose thoughts were turned to the public good. The ambitious element contributes the hooked extensions, just as the grasping love in Fig. 9 causes similar protrusions.

LACK OF PRECISION IN THOUGHT.

Clearness of outline.—This depends entirely on the definiteness of the thought, and is a comparatively rare thing. Contrast Figs. 1, 2, and 3. Vague, dreamy devotion yields the cloudy mass of Fig. 1, and comparatively few worshippers show anything but this. So the great majority of people when thinking send out such clouds as Fig. 11. The creator of Fig. 2 knew just what he meant, and so did the creator of Fig. 3. There was no drifting, no "wobbling," clear, pure, and strong were the thoughts of these devotees. The sharpness of outline is very noticeable in Figs. 4 and 5; there is no indecision, no hesitation, and this is often the case with angry thoughts, for they are roused by a definite object, and strike directly at that object with passion and force. So again the person who generated the form represented by Fig. 8 had a very clear and definite love directed towards a specific object, and the maker of Fig. 12 meant to carry out the thought there outlined.

AN EXPLANATION OF THE DOUBLE.

A thought-form may assume the shape of its projector; if a person wills strongly to be present at a particular place, to visit a particular person, and be seen, such a thought-form may take his own shape, and a clairvoyant present at the desired spot would see what he would probably mistake for his friend in the astral body. Such a thought-form might convey a message, if that formed part of its content, setting up in the astral body of the person reached vibrations like its own, and these being passed on by that astral body to the brain, where they would be translated into a thought or a sentence. Such a thought-form, again, might convey to its projector, by the magnetic relation between them vibrations impressed on itself.

THE CREATION OF GUARDIAN ANGELS.

A thought of love and of desire to protect directed strongly towards some beloved object creates a form which goes to the person thought of and remains in his aura as a shielding and protecting agent; it will seek all opportunities to serve, and all opportunities to defend, not by a conscious and deliberate action, but by a blind following out of the impulse impressed upon it, and it will strengthen friendly forces that impinge on the aura and weaken unfriendly ones. Thus may we create and maintain veritable guardian angels round those we love, and many a mother's prayer for a distant child thus circles round him, though she knows not the method by which her "prayer is answered."

A WARNING TO THE KILLER-WILLERS.

In cases in which good or evil thoughts are projected at individuals, those thoughts, if they are to directly fulfil their mission, must find in the aura of the object to whom they are sent, materials capable of responding sympathetically to their vibrations. Any combination of matter can only vibrate within certain definite limits, and if the thought-form be outside all the limits within which the aura is capable of vibrating, it cannot affect that aura at all. It consequently rebounds from it, and that with a force proportionate to the energy with which it impinged upon it. This is why it is said that a pure heart and mind are the best protectors against any inimical assaults, for such a pure heart and mind will construct an astral and a mental body of fine and subtle materials, and these bodies cannot respond to vibrations that demand coarse and dense matter. If an evil thought, projected with malefic intent, strikes such a body, it can only rebound from it, and it is flung back with all its own energy; it then flies backward along the magnetic line of least resistance, that which it has just traversed, and strikes its projector; he, having matter in his astral and mental bodies similar to that of the thought-form he generated, is thrown into respondent vibrations, and suffers the destructive effects he had intended to cause to another. Thus "curses [and blessings] come home to roost." From this arise also the very serious effects of hating or suspecting a good and highly-advanced man; the thought-forms sent against him cannot injure him, and they rebound against their projectors, shattering them mentally, morally, or physically. Several such instances are well known to members of the Theosophical Society, having come under their direct observation.

V.—"THUS SAITH THE LORD!"

TO THE LAW AND THE TESTIMONY CONCERNING BORDERLAND. PART II.

IN the April number of BORDERLAND I began an anthology of scripture texts intended to show the bearing of the Bible on Borderland and the study thereof. In making this anthology of all the passages in the Old or New Testament which in any way refer to the study of psychical phenomena, I do it, not because, even if all these texts bore in one direction, they could be accepted as final authorities as to the will of the Divine Being who inspired them some thousands of years since. What might be perfectly lawful now, here in a civilised and enlightened land, might be abominably wicked under entirely different circumstances.

But although the interdict on witchcraft in Palestine 3,000 years ago does not in the least prove that it is wrong to pursue psychical studies in this country to-day, it is well to know exactly what the Bible does say upon the subject. In preparing my anthology I have taken the Revised Version as my text, and follow the order of the canonical books, accompanying the sacred text with such elucidatory comment as may be necessary.

In this collection I cannot include all the chapters which assert to be communications from the Invisible World to man. I might as well reprint the whole Bible. I have, however, briefly referred to specific instance of psychic phenomena, giving chapter and verse for purposes of reference, printing in full the verses which bear directly or indirectly on the question of the Law and the Testimony as to the study of Borderland. I do not include in this text passages representing the meditations of God, or his resolutions, except when they are definitely stated to have been communicated to man.

Such, in brief, was the preface to the first part of this anthology. I reproduce it here to avoid any mistake as to the reason why this anthology has been compiled. In Part I. I dealt first with the Antediluvian traditions and secondly with the Patriarchal age, both of which are covered by the book of Genesis. The first book of the Bible, so far as it has any authority as a guide to psychic study, is entirely in its favour. If Genesis were the whole Bible its verdict would be unhesitatingly given in favour of communication with the Invisible World; of searching for the true interpretation of dreams; of crystal-gazing and of Heavenly Bridegrooms. Nothing that can be construed as a condemnation of any branch of psychic study can be found in Genesis. In this number I carry the anthology on to the end of Leviticus.

III.—THE LEVITICAL LAW.

EXODUS.

CHAPTER I.

(After a description of how the midwives thwarted Pharaoh's decree as to the slaughter of his new born infants of Israel, it is written:)

V. 20: And God dealt well with the midwives: and the people multiplied, and waxed very mighty.

V. 21: And it came to pass, because the midwives feared God, that he made them houses.

CHAPTER II.

(After a description of the oppression of Israel in Egypt.)

V. 24: And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.

V. 25: And God saw the children of Israel, and God took knowledge *of them.*

CHAPTER III.

(When Moses was at Horeb.)

V. 2: And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

V. 3: I [illegible] turn aside now, and see this great sight, why the bush is not burnt.

V. 4: And when the Lord saw that he turned aside to see, God called [illegible] him out of the midst of the bush, and said, Moses, Moses.

V. 5: And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

V. 6: Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, &c.

(*This phenomenon of fire which does not consume is not unfamiliar to psychic students. D. D. Home frequently afforded similar manifestations. A flaming coal was sometimes placed on the top of his head and covered with his hair without the hair being burnt or singed.**)

* The Theosophists have their explanation of all such fire phenomena. In *Lucifer* for August, we read on the authority of "several eye-witnesses, Theosophists of intelligence," of a ceremony performed yearly at Benares, which recalls the story of the three Hebrew children. A large pit is digged and filled with fuel which is set on fire; prayers are offered and mantras recited, and then people are allowed to come from the crowd and walk barefoot through the flames. This was done by many before their eyes, despite the intense heat felt by the bystanders from the mass of burning wood.

There is no doubt as to the method by which these feats are performed. They are magical acts, the fire elementals being controlled by certain forms, and the flames thus rendered innocuous to all who have faith and courage enough to face the ordeal.

The *Religio Philosophical Journal* of August 1, reports that at the North-Western (Minn.) camp, Mrs. Isa Wilson-Kayner, of Chicago, subjected herself to the fire test with complete success. After holding a hot lamp chimney to her face for two minutes without burning the skin, she put a twenty dollar bill through the flame, and it was not even smoked. She also took a white silk tie a yard long, and slowly passed it through the blaze of the lamp without smoking it. She placed her hands and wrists in the flame, and the fine hair on the back of the hand was not singed a particle. Several doctors were on the committee in the case of Mrs. Wilson-Kayner, and they reported that there was no sign of burn, the fine hair upon the back of the hand not even being singed.

V. 7: And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows:

V. 8: And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanite, and the Hittite, and the Amorite, and the Perizzite and the Hivite, and the Jebusite.

(Renewal of promise made, Gen. xii. 1, 7, &c.)

V. 10: Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

V. 11: And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

V. 12: And he said, Certainly I will be with thee; and this shall be the token unto thee, that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

(*Test of Divine Commission—a prophecy incapable of verification till long afterwards.*)

CHAPTER IV.

V. 1: And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee.

V. 2: And the Lord said unto him, What is that in thine hand? And he said, A rod.

V. 3: And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.

V. 4: And the Lord said unto Moses, Put forth thine hand, and take it by the tail: (and he put forth his hand, and laid hold of it, and it became a rod in his hand:)

V. 5: That they may believe that the Lord, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

(*This is the first mention of a supernatural occurrence as the credential of a Divine message.*)

V. 6: And the Lord said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous, as *white* as snow.

V. 7: And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and when he took it out of his bosom, behold, it was turned again as his *other* flesh.

V. 8. And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

(*This is the second, a double test, and more personal to the messenger.*)

V. 9: And it shall come to pass, if they will not believe even these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land.

(*A prophecy to be verified later.*)

CHAPTER V.

(Moses went to his own people and did the signs in the sight of his people. Then they believed; but after Moses delivered his message to Pharaoh without miraculous credentials, the oppresssion increased.)

V. 22: And Moses returned unto the Lord, and said, Lord, wherefore hast thou evil entreated this people? why is it that thou hast sent me?

V. 23: For since I came to Pharaoh to speak in thy name, he hath evil entreated this people; neither hast thou delivered thy people at all.

CHAPTER VI.

V. 1: And the Lord said unto Moses, Now shalt thou see what I will do to Pharaoh: for by a strong hand shall he let them go, and by a strong hand shall he drive them out of his land.

CHAPTER VII.

V. 8: And the Lord spake unto Moses and unto Aaron saying,

V. 9: When Pharaoh shall speak unto you, saying, Shew a wonder for us: then thou shalt say unto Aaron, Take thy rod, and cast it down before Pharaoh, that it become a serpent.

V. 10: And Moses and Aaron went in unto Pharaoh, and they did so, as the Lord had commanded: and Aaron cast down his rod before Pharaoh and before his servants, and it became a serpent.

V. 11: Then Pharaoh also called for the wise men and the sorcerers: and they also, the magicians of Egypt, did in like manner with their enchantments.

V. 12: For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

V. 13: And Pharaoh's heart was hardened, and he hearkened not unto them; as the Lord had spoken.

(*Wise men and magicians mentioned together previously Gen.* xli. v. 8. *First mention of sorcerers.*)

V. 19: And the Lord said unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand over the waters of Egypt, over their rivers, over their streams, and over their pools, and over all their ponds of water, that they may become blood; and there shall be blood throughout all the land of Egypt, both in vessels of wood and in vessels of stone.

V. 20: And Moses and Aaron did so, as the Lord commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood.

V. 21: And the fish that was in the river died; and the river stank, and the Egyptians could not drink water from the river; and the blood was throughout all the land of Egypt. And the magicians of Egypt did in like manner with their enchantments. And Pharaoh's heart was hardened and he hearkened not unto them as the Lord had spoken.

(I. *The Plague of the Water turned into Blood.*)

CHAPTER VIII.

V. 5: And the Lord said unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the rivers, over the streams, and over the pools, and cause frogs to come up upon the land of Egypt.

V. 6: And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.

V. 7: And the magicians did in like manner with their enchantments, and brought up frogs upon the land of Egypt.

V. 8: Then Pharaoh called for Moses and Aaron, and said, Intreat the Lord, that he take away the frogs from me, and from my people; and I will let the people go, that they may sacrifice unto the Lord.

V. 9: And Moses said unto Pharaoh, Have thou this glory over me: against what time shall I intreat for thee, and for thy servants, and for thy people, that the frogs be destroyed from thee and thy houses, and remain in the river only?

V. 10: And he said, Against to-morrow. And he said, Be it according to thy word: that thou mayest know that there is none like unto the Lord our God.

V. 11: And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people, and they shall remain in the river only.

V. 12: And Moses and Aaron went out from Pharaoh: and Moses cried unto the Lord concerning the frogs which he had brought upon Pharaoh.

V. 13: And the Lord did according to the word of Moses; and the frogs died out of the houses, out of the courts, and out of the fields.

V. 14: And they gathered them together in heaps: and the land stank.

(II. *The Plague of Frogs.*)

V. 16: And the Lord said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the earth, that it may become lice throughout all the land of Egypt.

V. 17: And they did so; and Aaron stretched out his hand with his rod, and smote the dust of the earth, and there were lice upon man, and upon beast; all the dust of the earth became lice throughout all the land of Egypt.

V. 18: And the magicians did so with their enchantments to bring forth lice, but they could not: and there were lice upon man, and upon beast.

V. 19: Then the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the Lord had spoken.

III. *The Plague of Lice. This is the first miracle of Moses and Aaron which the magicians were not able to cap. Note, that their failure impressed them more than it did the king.*

V. 20: And the Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith the Lord, Let my people go, that they may serve me.

V. 21: Else, if thou wilt not let my people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are.

V. 22: And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the Lord in the midst of the earth.

V. 23: And I will put a division between my people and thy people: by to-morrow shall this sign be.

V. 24: And the Lord did so; and there came grievous swarms of flies into the house of Pharaoh, and into his servants' houses: and in all the land of Egypt the land was corrupted by reason of the swarm of flies.

V. 31: And the Lord did according to the word of Moses, and he removed the swarm of flies from Pharaoh, from his servants, and from his people; there remained not one.

IV. *The Plague of Flies. Magicians not brought upon the scene again. This is the first time that it is stated the children of Israel were exempt from the plague.*

Chapter IX.

V. 1: Then the Lord said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the Lord, the God of the Hebrews, Let my people go, that they may serve me.

V. 2: For if thou refuse to let them go, and wilt hold them still,

V. 3: Behold, the hand of the Lord is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the herds, and upon the flocks: *there shall be* a very grievous murrain.

V. 4: And the Lord shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all that belongeth to the children of Israel.

V. 5: And the Lord appointed a set time, saying, To-morrow the Lord shall do this thing in the land.

V. 6: And the Lord did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one.

V. 7: And Pharaoh sent, and, behold, there was not so much as one of the cattle of the Israelites dead.

V. *The Plague on the Cattle.*

8: And the Lord said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh.

9: And it shall become small dust over all the land of Egypt, and shall be a boil breaking forth with blains upon man and upon beast, throughout all the land of Egypt.

V. 10: And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man and upon beast.

V. 11: And the magicians could not stand before Moses because of the boils; for the boils were upon the magicians, and upon all the Egyptians.

VI. *The Plague of Boils and Blains. The magicians mentioned again, but as victims, not as rivals.*

V. 13: And the Lord said unto Moses, Stand before Pharaoh, and say,

V. 18: Behold, to-morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the day it was founded even until now.

V. 19: Now, therefore, send hasten in thy cattle and all that thou hast in the field: for every man and beast which shall be found in the field and shall not be brought home, the hail shall come down upon them, and they shall die.

. . . . .

V. 22: And the Lord said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man and upon beast . . . . . And Moses stretched forth his rod toward heaven: and the Lord sent thunder and hail, and fire ran down unto the earth; and the Lord rained hail upon the land of Egypt.

V. 26: . . . Only in the land of Goshen, where the children of Israel were, was there no hail.

. . . . .

V. 33: And Moses spread abroad his hands unto the Lord, and the thunder and hail ceased, and the rain was not poured on the earth.

VII. *The Plague of Hail. The only plague of which warning was given in advance to the Egyptians, so that they might escape.*

Chapter X.

V. 12: And the Lord said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left.

V. 13: And Moses stretched forth his rod over the land of Egypt, and the Lord brought an east wind upon the land all that day, and all the night; and when it was morning, the east wind brought the locusts.

V. 14: And the locusts went up over all the land of Egypt, and rested in all the borders of Egypt.

V. 19: And the Lord turned an exceeding strong west wind, which took up the locusts, and drove them into the Red Sea; there remained not one locust in all the border of Egypt.

(VIII. *The Plague of Locusts. Natural agency employed for their removal.*)

V. 21: And the Lord said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt.

V. 22: And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days;

V. 23: They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.

(IX. *The Plague of Darkness.*)

Chapter XII.

V. 1: And the Lord spake unto Moses and Aaron in the land of Egypt, saying,

(Directions as to the Passover.)

V. 12: For I will go through the land of Egypt in that night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments: I am the Lord.

V. 13: And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and there shall no plague be upon you to destroy you, when I smite the land of Egypt.

V. 21: Then Moses called for all the elders of Israel, and said unto them . . .

(Directions as to marking the lintel with blood.)

V. 23: For the Lord will pass through to smite the Egyptians; and when he seeth the blood on the lintel and the side posts the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

V. 24: And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

V. 29: And it came to pass, that at midnight the Lord smote all the firstborn that were in the land of Egypt . . . and all the firstborn of cattle.

V. 30: . . . And there was a great cry in Egypt; for there was not a house where there was not one dead.

(X. *The Death of the Firstborn. The Lord himself represented as the Angel of the Pestilence. Symbolical meaning of blood on the lintels. Note the firstborn of cattle also smitten.*)

CHAPTER XIII.

(After the Exodus of the Children of Israel.)

V. 20: And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

V. 21: And the Lord went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light; that they might go by day and by night:

V. 22: The pillar of cloud by day, and the pillar of fire by night, departed not from before the people.

(*First mention of phenomenon said to have persisted for forty years.* See later, chap. xl. 34-38.)

CHAPTER XIV.

(*The Israelites, alarmed by the pursuit of the Egyptians, upbraid Moses.*)

V. 15: And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward.

V. 16: And lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go into the midst of the sea on dry ground.

V. 19: And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of cloud removed from before them, and stood behind them:

V. 20: And it came between the camp of Egypt and the camp of Israel; and there was the cloud and the darkness, yet gave it light by night: and the one came not near the other all the night.

(*First mention of the Angel or Spirit Guide.* See later, chap. xxiii. 20.)

V. 21: And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.

V. 22: And the children of Israel went into the midst of the sea upon the dry ground; and the waters were a wall unto them on their right hand, and on their left.

V. 23: And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen.

V. 24: And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians,

V. 25: And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel, for the Lord fighteth for them against the Egyptians.

V. 26: And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians.

V. 27: And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea.

(*The first mention of miraculous opening of road through water. Natural agency employed to open passage. The Lord looks through the pillar of fire and the pillar of cloud upon Israel, both, as explained in* ch. xiii. 19, *being visible together. The Lord also took off the chariot wheels of the pursuers—possibly by the depth of the mud churned up by the passage of the fugitives.*)

CHAPTER XV.

V. 23: And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah.

V. 24: And the people murmured against Moses, saying, What shall we drink?

V. 25: And he cried unto the Lord; and the Lord showed him a tree, which when he had cast into the waters, the waters were made sweet.

(*The first miracle of healing the waters. Note natural agency employed.*)

CHAPTER XVI.

V. 4: Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them whether they will walk in my law or no.

V. 5: And it shall come to pass, that on the sixth day they shall prepare that which they bring in, and it shall be twice as much as they gather daily.

V. 10: And it came to pass as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the Lord appeared on the cloud.

V. 11: And the Lord spake unto Moses, saying,

V. 12: I have heard the murmurings of the children of Israel. Speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God.

V. 13: And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host.

(See longer account in Numbers xi. 31.)

V. 14: And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground.

V. 15: And Moses said unto them, This is the bread which the Lord hath given you to eat.

V. 18: . . . And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.

V. 20: (Some of them left it till the morning, and it bred worms and stank.)

V. 24: (On the sixth day they gathered, as directed, double quantity.) And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.

V. 32: And Moses said, This is the thing which the Lord hath commanded, Let an omerful of it be kept for your generations; that they may see the bread wherewith I fed you in the wilderness, when I brought you forth from the land of Egypt.

V. 33: And Moses said unto Aaron, Take a pot, and put an omerful of manna therein, and lay it up before the Lord, to be kept for your generations.

V. 34: As the Lord commanded Moses, so Aaron laid it up before the Testimony, to be kept.

V. 35: And the children of Israel did eat the manna forty years, until they came to a land inhabited; they did eat the manna until they came unto the borders of the land of Canaan.

V. 36: Now an omer is the tenth part of an ephah.

(*The most continuous complex miracle on record.* (1) *The falling of the manna.* (2) *Its shrinking and expanding according to need* (v. 18). (3) *The double supply on Fridays and none on Saturday.* (4) *Its preservation from corruption over night, only possible on Fridays. And all this continued without intermission for forty years.*)

CHAPTER XVII.

V. 5: And the Lord said unto Moses, Pass on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand.

V. 6: And go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

(*First miraculous supply of water mentioned. In Hagar's case the well already existed, only her eyes had not been opened.*)

V. 8: Then came Amalek, and fought with Israel in Rephidim.

V. 9: And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to-morrow I will stand on the top of the hill with the rod of God in mine hand.

V. 10: So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.

(*The efficacy of the wonder-working rod apparently dependent on its perpendicularity.*)

CHAPTER XIX.

V. 2: And when they were come to the wilderness of Sinai, they camped before the mount. And Moses went up into the mount, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel: &c.

V. 16: And it came to pass on the third day, when it was morning, there were thunders and lightnings, and a thick cloud upon the mount, and the voice of a trumpet exceeding loud; and all the people that were in the camp trembled.

V. 17: And Moses brought forth the people out of the camp to meet God; and they stood at the nether part of the mount.

V. 18: And Mount Sinai was altogether on smoke, because the Lord descended on it in fire, and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

V. 19: And when the voice of the trumpet waxed louder and louder, Moses spake, and God answered him by a voice.

V. 20: And the Lord came down upon mount Sinai, on the top of the mount: and the Lord called Moses to the top of the mount; and Moses went up.

(*Then was given the law on Mount Sinai.*)

CHAPTER XX.

V. 18: And all the people saw the thunderings, and the lightnings, and the voice of the trumpet, and the mountain smoking: and when the people saw it, they trembled, and stood afar off.

V. 19: And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.

V. 20: And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before you, that ye sin not.

V. 21: And the people stood afar off, and Moses drew near unto the thick darkness where God was.

(*The most famous sensational supernatural phenomenon on record.*)

CHAPTER XXII.

V. 18: Thou shalt not suffer a sorceress to live.

(*The first text in the Bible that can be quoted as condemning, in any way, even by the straining of the commentator, the study or practice of things psychic. In the old version sorcerer was translated witch.*)

CHAPTER XXIII.

V. 20: Behold, I send an angel before thee, to keep thee by the way, and to bring thee into the place which I have prepared.

V. 21: Take ye heed of him, and hearken unto his voice; provoke him not: for he will not pardon your transgression; for my name is in him.

V. 22: But if thou shalt indeed hearken unto his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.

V. 23: For mine angel shall go before thee, and bring thee in unto the Amorite, and the Hittite, and the Perizzite, and the Canaanite, the Hivite, and the Jebusite: and I will cut them off.

(*Angel of God first mentioned* xiii. 19. *Note that the angel, in whom is the name of God, guides, defends, and speaks to the Children of Israel, who must obey his voice under penalties.*)

V. 27: I will send my terror before thee, and will discomfit all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee.

V. 28: And I will send the hornet before thee, which shall drive out the Hivite, the Canaanite, and the Hittite from before thee.

V. 29: I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.

V. 30: By little and little I will drive them out from before thee, until thou be increased and inherit the land.

(*The hornet to be used as pioneer of the chosen people.*)

CHAPTER XXIV.

V. 9: Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel:

V. 10: And they saw the God of Israel; and there was under his feet as it were a paved work of sapphire stone, and as it were the very heaven for clearness.

V. 11: And upon the nobles of the children of Israel he laid not his hand: and they beheld God and did eat and drink.

(*A vision of God, but only his footstool described.*)

V. 15: And Moses went up into the mount, and the cloud covered the mount.

V. 16: And the glory of the Lord abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.

V. 17: And the appearance of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel.

V. 18: And Moses entered into the midst of the cloud, and went up into the mount: and Moses was in the mount forty days and forty nights.

CHAPTER XXXI.

V. 18: And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, the two tables of the testimony, tables of stone, written with the finger of God.

(*Direct Writing on Stone.*)

(Then ensues a colloquy between Moses and the Lord, after the sin of the Golden Calf.)

CHAPTER XXXII.

V. 32-35: And the Lord smote the people because they made the calf which Aaron made.

CHAPTER XXXIII.

V. 7: Now Moses used to take the tent and to pitch it without the camp, afar off from the camp; and he called it, The tent of meeting. And it came to pass, that every one which sought the Lord went out unto the tent of meeting, which was without the camp.

V. 8: And it came to pass, when Moses went out unto the Tent, that all the people rose up, and stood, every man at his tent door, and looked after Moses, until he was gone into the Tent.

V. 9: And it came to pass, when Moses entered into the Tent, the pillar of cloud descended, and stood at the door of the Tent: and *the Lord* spake with Moses.

V. 10: And all the people saw the pillar of cloud stand at the door of the Tent: and all the people rose up and worshipped, every man at his tent door.

11: And the Lord spake unto Moses face to face, as a man speaketh unto his friend.

(*Description of external appearance of scene of meeting between God and man. See ch.* xl. 34 5.)

V. 18: And he (Moses) said, Shew me thy glory.

V. 20: And he said, Thou canst not see my face: for man shall not see me and live.

(Compare ch. xxiv. 9.)

V. 21: And the Lord said, Behold, there is a place by me, and thou shalt stand upon the rock:

V. 22: And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand until I have passed by:

V. 23: And I will take away mine hand, and thou shalt see my back: but my face shall not be seen.

(*Moses' vision of the back of the Lord.*)

Chapter XXXIV.

V. 1: And the Lord said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon the tables the words that were on the first tables, which thou brakest.

V. 2: And be ready by the morning, and come up in the morning unto mount Sinai, and present thyself there to me on the top of the mount.

V. 3: And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.

V. 4: And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up into mount Sinai, as the Lord had commanded him, and took in his hand two tables of stone.

V. 5: And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord.

V. 6: And the Lord passed by before him, and proclaimed, The Lord, the Lord, a God full of compassion and gracious, slow to anger, and plenteous in mercy and truth, &c., &c.

V. 27: And the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.

V. 28: And he was there with the Lord forty days and forty nights; and he did neither eat bread, nor drink water.

(*Protracted Fast. For mere duration of abstinence from food this record has been broken repeatedly of late years.*)

And he wrote upon the tables the words of the covenant, the ten commandments.

V. 29: And it came to pass, when Moses came down from mount Sinai with the two tables of the testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone by reason of his speaking with him.

V. 30: And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.

(*The illumination of human features as result of Divine Communion first mentioned.*)

V. 33: And when Moses had done speaking with them, he put a veil on his face.

V. 34: But when Moses went in before the Lord to speak with him, he took the veil off, until he came out; and he came out, and spake unto the children of Israel that which he was commanded;

V. 35: And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the veil upon his face again, until he went in to speak with him.

Chapter XXXV.

V. 30: And Moses said unto the children of Israel, See, the Lord hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah;

V. 31: And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship;

V. 32: And to devise cunning works, &c.

V. 34: And he hath put in his heart that he may teach, both he and Aholiab, the son of Ahisamach, of the tribe of Dan.

V. 35: Them hath he filled with wisdom of heart, to work all manner of workmanship.

Chapter XXXVI.

V. 1: And Bezaleel and Aholiab shall work, and every wise hearted man, in whom the Lord hath put wisdom and understanding to know how to work all the work for the service of the sanctuary, according to all that the Lord hath commanded.

V. 2: And Moses called Bezaleel and Aholiab, and every wise hearted man, in whose heart the Lord had put wisdom, even every one whose heart stirred him up to come unto the work to do it.

(*That which we would call natural talent here described as being filled with the Spirit of God.*)

Chapter XL.

V. 34: Then the cloud covered the tent of meeting, and the glory of the Lord filled the tabernacle.

V. 35: And Moses was not able to enter into the tent of meeting, because the cloud abode thereon, and the glory of the Lord filled the tabernacle.

(Compare chap. xxxiii. 9. Moses' interview at the door of the tent. Also Numbers ix. 15-23.)

V. 36: And when the cloud was taken up from over the tabernacle, the children of Israel went onward throughout all their journeys:

V. 37: But if the cloud were not taken up, then they journeyed not till the day that it was taken up.

V. 38: For the cloud of the Lord was upon the tabernacle by day, and there was fire therein by night, in the sight of all the house of Israel, throughout all their journeys.

LEVITICUS.

Chapter I.

V. 1: And the Lord called unto Moses, and spake unto him out of the tent of meeting, saying,

V. 2: Speak unto the children of Israel.

(Then follow the Levitical laws.)

Chapter X.

V. 1: And Nadab and Abihu, the sons of Aaron, took each of them his censer, and put fire therein, and laid incense thereon, and offered strange fire before the Lord, which he had not commanded them.

V. 2: And there came forth fire from before the Lord, and devoured them, and they died before the Lord.

(*Fire bursting forth to slay the wicked.*)

Chapter XVII.

V. 10: And whatsoever man there be of the house of Israel, or of the strangers that sojourn among them, that eateth any manner of blood; I will set my face against that soul that eateth blood, and will cut him off from among his people.

V. 11: For the life of the flesh is in the blood.

Chapter XVIII.

V. 7: And they shall no more sacrifice their sacrifices unto the he-goats, after whom they go a whoring?

(Or satyrs—devils in the old version.)

Query: Is there an allusion here to satyrs or evil spirits of lust without the camp?

Chapter XIX.

V. 26: Ye shall not eat any thing with the blood: neither shall ye use enchantments, nor practise augury.

V. 27: Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.

V. 28: Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the Lord.

(*The Second interdict. First, death to sorcerers*, Exod. xxii. 18. *The Second forbids use of enchantments and practice of augury.*

V. 31: Turn ye not unto them that have familiar spirits, nor unto the wizards: seek them not out to be defiled by them: I a m the Lord your God.

(*The Third interdict. Forbids resort for defilement to them that have familiar spirits and wizards.*)

CHAPTER XX.

V. 6-27: And the soul that turneth unto them that have familiar spirits, and unto the wizards, to go a whoring after them. I will even set my face against that soul, and will cut him off from among his people. Sanctify yourselves therefore, and be ye holy: for I am the Lord your God.

(*Penalty for breach of Third interdict, Death.*)

CHAPTER XXIV.

V. 10: And the son of the Israelitish woman and a man of Israel strove together in the camp; and the son of the Israelitish woman blasphemed the Name, and cursed: and they brought him unto Moses.

V. 12: And they put him in ward, that it might be declared unto them at the mouth of the Lord.

V. 13: And the Lord spake unto Moses saying,

V. 14: Bring forth him that hath cursed without the camp: and let all that heard him lay their hands upon his head, and let all the congregation stone him.

V. 15: And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin.

V. 16: And he that blasphemeth the name of the Lord, he shall surely be put to death: all the congregation shall certainly stone him.

(*References to consulting the Lord., Query Urim and Thummim?*)

SUMMARY.

We have now come to the end of the Book of the Law, as it was delivered to ancient Israel.

How far does it confirm the belief that psychical research was forbidden on Mount Sinai?

The reader can form his own opinion from the texts which are quoted above, which, with the exception of those in Deuteronomy and Ezekiel, are usually regarded as supplying the strongest condemnation to be found in the Bible of the exploration of Borderland.

No dispassionate person can honestly deny that the texts suggest a strong objection on the part of the Lawgiver to certain practices usually, but not necessarily, associated with what is called Occultism.

But, on the other hand, no such dispassionate reader can fail to see that the interdicts, rough and summary as they were, leave us free to continue the even tenor of our way.

For what do they amount to?

I. AGAINST SORCERY.

They doom the sorceress to death. But who is there who could to-day in England be indicted under this law? Sorcery is not practised by any of our mediums. It has usually been associated with poisoning, and the poisoner is not a person whom any society can tolerate.

II. AGAINST RESORTING TO WIZARDS FOR EVIL PURPOSES.

They forbid any one to have resort to such as have familiar spirits or wizards "to go a whoring after them" (Lev. xx. 6) or, "to be defiled by them" (xix. 31). Here we come again to the same difficulty of definition. To have resort to such for innocent purposes is not condemned. The interdict is directed against those who resort to such persons for an evil purpose. An Act of Parliament that imposed pains and penalties on those who resorted to the public streets for purposes of immorality could not be construed as forbidding all resort to the streets. So the Levitical law by expressly limiting its censure to those who resort to wizards and the like for two specific evil purposes, the value of which can easily be surmised from the obscene rites which even now are occasionally practised by those who study black magic, does indirectly recognise the possibility of an innocent resort to such persons.

It may, of course, be argued that mere resort to a wizard was defilement in itself, and that the phrase to go a whoring after them is not to be interpreted in a natural sense, but must be held to signify that any resort to a wizard constituted an act of infidelity to the God of Israel. Israel was always described as if in conjugal relations with Jehovah. Hence any act of idolatry or turning away after the false gods of the heathen was described as an act of adultery, or going a whoring after false gods. Therefore, if resort to wizards was equivalent to a forsaking of Jehovah and a seeking after idols or heathen gods, it would be described in itself, without any unclean concomitants, as defilement, or going a whoring. But, in that case, there must be an act of worship expressed or implied, the substitution of a false god for the Eternal.

Whichever way we take it the interdict seems to have no application to modern psychical research, for no one can pretend that when any student of Borderland resorts to a medium or attends a séance he is guilty of any act which could be described as infidelity to the one true God by worshipping a false god, still less could he be described as going a whoring, in the ordinary acceptation of the term.

III.—AGAINST DEVIL WORSHIP.

At the same time, this would undoubtedly apply to the Black Mass of the Diabolists, who worship Satan with obscene rites. Such persons do resort to necromancy for purposes of defilement, and they go a whoring in their orgies both in the spiritual and natural sense. This seems to me to be the fair commonsense reading of the interdict. Wizard, in certain parts of Africa, is a well understood term. It seems to have had the same significance in ancient Canaan. British magistrates may not slay wizards to-day, but they punish them as relentlessly in Africa as if they were administering the law of Moses.

WHAT ARE FAMILIAR SPIRITS?

Wizard, with us, has no such clear and well-defined meaning. Neither can any one define with accuracy what is a "familiar spirit." The usual assumption that a familiar spirit means any discarnate intelligence will not bear examination. That would, indeed, be attaching too much importance to the physical body which, after all, is but a vestment assumed for a time and then cast off.

Is Julia a "familiar spirit"? She was a friend of mine when she lived habited in flesh like the rest of us in this world. Why does she cease to be a friend of mine, and become a forbidden familiar spirit merely because disease made her lay her body down and enabled her to enjoy a wider and freer and more divine

life across the Borderland? I wrote to her when she lived in the United States—communicating with her while not visible to my eyes, owing to distance, by means of the post office. Now, while equally invisible to me from another cause, she communicates with me without a break by means of automatic handwriting. Why should the latter method of interchanging thoughts be branded as having recourse to a familiar spirit, while the former is nothing but what is natural and right? Surely the only answer is that people are apt to condemn everything that lies beyond their own personal experience, without any warrant but the prejudice of stupidity and ignorance.

WIZARDS—GOOD AND BAD.

But the objection will be raised that in 20th Chapter of Leviticus, and the 27th verse, it is prescribed that a man or woman who had a familiar spirit or was a wizard was to be put to death; nor is there any limitation as to the sweeping comprehensiveness of this penalty. Admitting, it will be argued, that the law against resorting to wizards only applies to those who resort for evil purposes, the death penalty was decreed for wizards without any distinction, because of their profession. Here, therefore, we have a clear exposition of the Divine mind on the subject. To be a wizard *per se* is a capital offence; therefore, all resorting to wizards for any purpose is wrong.

It may be so; but it does not follow that because all wizards were indiscriminately doomed, that the practice wizardry, whatever that may be, was necessarily wrong. Moses was a man of his time. If he found that wizards were, for the most part, resorted to for immoral or criminal purposes, he would strike at the whole class. He was not particular about confounding the innocent with the guilty. When Achan transgressed the command of Joshua, and kept his own share of the loot, not only Achan, but all his family, and even his dumb beasts, were stoned to death, and afterwards burnt. If, therefore, wizards as a whole were a bad lot, practising obscene rites, and luring the Jews to worship false gods, nothing would seem more natural and obvious to Moses than to attempt to exterminate the whole class. He would probably have done the same with any other profession if it had become predominantly criminal. Better that a few innocent perish with the guilty majority than that the latter should escape. The rough justice meted out to the Canaanites and Perizzites was the lot of the wizard.

SOME OTHER LEVITICAL INTERDICTS.

Then it must not be forgotten that whatever value may then have attached to this interdict, the altered circumstances of the present day render it possible to argue with any confidence that because wizardry was interdicted then, it must not be regarded as unlawful.

The command to slay the sorceress, and to put wizards and those who have familiar spirits to death, stand on the same level of authority as the command to mete out death to the Sabbath-breaker and to the disobedient son, to abstain from fat and from blood, to avoid the use of the flesh of hares and of swine, and to abjure shellfish. The same law which condemns the wizard and the man with familiar spirits also condemns the breeding of mules, the sowing of fields with mixed seed, and the wearing of a garment mingled of linen and woollen. Lest any should question this I quote the text. The practice of circumcision was ordained by the same decree which condemned enchantments and necromancy. "Ye shall not round the corners of your heads, neither shall thou mar the corners of thy beard," was one of the Levitical laws to which no one nowadays attaches any importance. Why then must we single out the texts relating to wizards and familiar spirits, and parade them in condemnation of spiritualists and psychical research, calmly ignoring all the while far more positive and oft-repeated decrees, the meaning and application of which at the present day is perfectly clear?

The Theosophists have their explanation of all such free phenomena. In *Lucifer* for August, we read on the authority of "several eye-witnesses, Theosophists of intelligence," of a ceremony performed yearly at Benares, which recalls the story of the three Hebrew children. A large pit is digged and filled with fuel which is set on fire; prayers are offered and mantras recited, and then people are allowed to come from the crowd and walk barefoot through the flames. This was done by many before their eyes, despite the intense heat felt by the bystanders from the mass of burning wood.

There is no doubt as to the method by which these feats are performed. They are magical acts, the fire elementals being controlled by certain forms, and the flames thus rendered innocuous to all who have faith and courage enough to face the ordeal. As Mr. Lang remarks, Mr. D. D. Home had many remarkable experiences with unburning fire, and he would handle red-hot coals with perfect impunity.

The *Religio Philosophical Journal* of August 1, reports that at the North-Western (Minn.) camp, Mrs. Isa Wilson-Kayner of Chicago, subjected herself to the fire test with complete success after holding a hot lamp chimney to her face for two minutes without burning the skin. She put a twenty dollar bill through the flame, and it was not even smoked. She also took a white silk tie a yard long, and slowly passed it through the blaze of the lamp without smoking it. She placed her hands and wrists in the flame, and the fine hair on the back of the hand was not singed a particle. Several doctors were on the committee in the case of Mrs. Wilson-Kayner and they reported that there was no sign of burn, the fine hair upon the back of the hand not even being singed.

VI.—THE DANGERS AND DIFFICULTIES OF PSYCHIC STUDY:

OBSESSION. INSANITY. FALSE MESSAGES. EVIL INFLUENCES. THE VAMPIRE.

WHEN I brought out my "Real Ghost Stories" five years since, I remember publishing a very earnest warning to all those who felt tempted to dabble in spiritualism without any serious motive. "Don't," I said, "don't!" I feel more than ever inclined to repeat the warning.

"DON'T!"

"It is a strange world this," said a man to a psychic student. "Yes," he replied, "but the other world's stranger still." And every now and then, when I come upon evidence of the mischief and danger accruing from the rash and reckless experimenting in séances, I feel disposed to repeat the warning more strongly than before.

I am, however, restrained by the constant reminder that no good thing can be attained without peril, and that as long as the human heart throbs with passionate love for those who have passed away, so long will it appear to be worth while to brave the danger of evil spirits for the sake of keeping in conscious touch with the loved who have gone before.

EXCEPT AS FOLLOWS.

And, as "Julia" wrote years ago, "the danger is monstrously exaggerated. It springs almost entirely from the false and foolish notions which have prevailed. If only you grasp the idea of the continuity of existence; if only you remember that, though the conditions of existence are altered, the life itself remains the same, you will no more have to face so many evils as those which come from believing that when we speak to you you are confronted by a kind of spiritual earthquake—a rushing into your life of something altogether supernatural. There is no such thing as supernatural. All is natural, and our Lord is the Lord of all. Do not seek to communicate rashly with all and sundry. Seek your loved ones, and, having found them, do not communicate with any others except after consultation with them. Never abandon your own personal responsibility, and always keep your will and judgment unimpaired. It is quite as bad for you to be as a corpse in the hands of a controlling spirit on this side as it is to surrender your will and judgment and individuality absolutely to the control of any spirit still embodied on your side. Consult us and we can help you. But keep always the helm in your own control."

SOME MELANCHOLY EXAMPLES.

The consequences of neglecting these directions are so serious as to fill me with misgivings and alarm when I see miscellaneous sitters amusing themselves with table rapping. The story of the modern demoniac told in BORDERLAND for January was, no doubt, an extreme case. But it by no means stands alone.

MY MIDNIGHT VISITOR.

Last month my household was roused at an hour after midnight by a stranger, who said he had come from a city two hundred miles distant, to deliver me a message from the Great Spirit of the Air, who, he said, was controlling him. For nearly an hour the man poured forth this message to the no small alarm of the domestics, who could hear now and then his wild cry of "Death Death, Death!" He was a young man who had been studying occultism with theosophists and spiritualists, who had become unbalanced and imagined himself the incarnation of the Deity. It was very pitiable to see him, and it was a profound relief to hear afterwards that he had recovered his balance and was going abroad for a change of air.

A STORY OF OBSESSION FROM THE FEN COUNTRY.

These dangers are fully admitted in the regular organs of spiritualism, but they are by no means confined to those who dabble in spiritualism. Take, for instance, the story of a Remarkable Deliverance from Obsession told by A. Ashworth in *Two Worlds* for July 17th. The story goes that on December 21st, 1895, Mrs. Addison, a medium of Wisbech, was summoned by a Mr. F. to see if anything could be done for his wife.

> She had been ill for a long time, and he had sought the best medical advice from Peterboro' and Wisbech for more than two years, and during the last nine months had been attended by the doctor in her own village, but from all this she derived no benefit, and at the time of her husband's visit to Mrs. A., she was completely prostrate, and unable to move herself in bed, and could only faintly whisper a few words into the ears of her friends, whilst her eyes were constantly closed, taking no notice of anything. This was preying on the husband's health, who had spent his all in physicians, and she had been prayed for at prayer meetings in the chapel, but still she kept slumbering and fading away.

Mrs. Anderson at once pronounced the case to be one of obsession, and ten days later she visited the patient.

> They found the young wife of twenty-eight years lying on her bed, as she had been for nine months, unable to move or speak. In a short time the medium said, "You have sent for me to give you the truth, and I must give it. I see that you are suffering from evil influences, I see them around you as I saw them in my own home." The medium asked for Mrs. F.'s mother, who was brought from two miles distant, and who said she could fully recognise, from the descriptions given, who some of the obsessing spirits were.
>
> The sufferer was told she was a sensitive, and that these spirits were wrapping themselves, as it were, around her, keeping her in bed, and seeking to so influence her that they would sleep her to death! The control also described three vicious spirits, of spiteful nature, crouching in a corner of the room, grinning with rage.

It was not until several weeks had passed that the medium was able to overcome the evil ones. We are told—

> It was not till the last week that they were fully dislodged, and these will not be able to return, as they have been taken in charge of by several missionary spirits, who are seeking to lead them on to a progressive life.
>
> During the last few days, after Mrs. F.'s emancipation from these evil influences, the change in her was so marked that it seemed miraculous.
>
> When she first came, she was like a helpless child, hardly able to lift her eyelids. Now she was a sprightly young woman, in fact, as she said herself, "I feel I am not the same, but a changed person."

THE DANGER OF IGNORANCE.

In the foregoing case there is no evidence that the obsession was brought about by any frequenting of séances or psychic experimenting. It is, indeed, a fair argument on behalf of the intelligent study of psychic phenomena that it enables us to be on our guard against dangers which, if ignored, might prove fatal. *The*

Religio-Philosophical Journal of June 20th uses this rangment not unskilfully.

In Hypnotism we find some subjects who can be telepathically influenced to say things against their will, though perfectly conscious of, and mortified at, what they are saying. Others can be influenced to act in the same manner under hypnotic control, without speaking, and others to both speak and act.

Now, if one spirit in the flesh can have this psychic control over one or both of these general functions of the brain of another, why cannot a spirit out of the flesh have the same power? The fact is they do have it and even to a greater extent.

Though able to resist human hypnotism, a friend of ours often found himself arguing to sustain a point which was entirely foreign to his nature, but, fortunately for him, a few words of emphatic opposition from the person with whom he is conversing drives away the influence and restores the normal equilibrium. Of course such experiences are very mortifying, but they teach a lesson, which is the occult meaning of the old but little understood hymn, "My soul, be on thy guard; Ten thousand foes arise."

From these facts it is easy to see how a sensitive person not aware of the presence of obsessing, low, undeveloped spirits, could give way, little by little, to their influence and control, until led to commit the most atrocious crimes. One of the practical results of Spiritualism has been to educate the people, to guard against these obsessing influences—to only court the higher and purer spirits.

There is one false teaching on this point which formerly prevailed among Spiritualists, but under the X-ray of later investigations it is being eliminated, *i.e.*, that "like attracts like." This may be, and probably is, true to a certain extent, but we have only to look around us to see the exceptions. There are many cases where good, honest, noble souls have been obsessed by evil spirits, but in every case through ignorance of the laws governing mediumship—particularly that portion relating to obsession.

ON THE CASTING OUT OF DEVILS.

In a subsequent issue of the same journal we read:—

M. E. T. writes for the address of some reliable medium who can "cast out an unseen power which seems to be getting more and more control of mind and will, despite mental help from others."

Another correspondent (C. B.) who was for years an editor in an Eastern city, and a member of the legislature, writes that he was obsessed for over a year by spirits which filled his system with catarrhal effluvia. He says:

"There were four or five spirits in the gang—a chief devil, his benchmen and two women. The friends of the chief were found, who took charge of him and I have not been troubled with him since.

Of the three or four other spirits left, the worst one was taken off by the Red Jacket band of Dr. J. W. Dennis, Buffalo, N.Y. Places were found for them where they will progress."

Ordinary psychics have but little experimental knowledge of such things, and we therefore give the above information for the benefit of any unfortunates who may need the services of these spirit-seers.

The earth-sphere is surrounded by spirits who are undeveloped and roam at large therein. They are often possessed by passions, and find a way of coming in contact with those yet in the body, and annoy and torment them, often driving them to insanity. After a while, the "ministering spirits" reach them, drawing them on to a higher plane of development, and thus put a stop to their annoyances. In this work they are assisted by such highly developed spirit-seers as are mentioned above. To such we refer our unfortunate correspondent.

HOW TO GET RID OF EVIL INFLUENCES.

This may be true, but it is not less true that the séance-room is a place where many persons become obsessed or controlled who would have escaped scot free had they not ventured lightly to open the doors. On this subject Mr. J. B. Tetlow, writing in the *Two Worlds* of July 10th, makes some observations well worthy of note by those who "just for the fun of the thing" dabble in spiritualism. Mr. Tetlow, after speaking of the responsibility of hold ng a séance, continues thus:—

Having got our forces, what are we to do with them? Invoke or affinitise spirits who are of a playful character. Very well, we can do that, but who is going to pay the piper? You cannot always turn these people out when you have once invited them in; they are there, and you have let loose your vital odylic energy. The doors of life are open, and it is no easy matter to close them again. To call in spirits for the purpose of amusement may sound all very nice, but what will the harvest be? I don't profess to claim absolute knowledge, but I do know this, that often the harvest will be a degradation of selfhood and a fostering of conditions that may produce years of misery. Caution, then, is the word.

There is less danger when we seek to gratify our desire for the wonderful, but even then we are skimming over thin ice. Results under these circumstances, will all be according to our intellectual and moral stamina. If we have inherent powers of resistance to the thoughts and suggestions that may come floating into us from this class of spirits, who are willing to abet our desires, matters may be all right, but if we have not will-force enough, things wont get along smoothly. I have several times read Bulwer Lytton's "Zanoni," and, in this connection, I would ask my readers to get the book and carefully read that section that describes Glyndon's association with Mejnour, and the consequences. I do not think for a single moment that Lytton was describing the mere fumes of imagination, with the purpose of creating a sensation, and to hold the interests of the reader, but was writing facts within his own experience. It is an unsafe thing for children to play with fire, and it's not safe to play with divine tools, lest a curse come upon you. Beware! spirits can fool as well as maidens. But out of ignorance should you cross the borderland and become associated with this class of spirits, what are you going to do?

The first thing, you must cease holding your circle, so that you may disband the influences. You and your circle friends must keep apart from each other as much as possible for a time. Each and all should get into the open air, in the country where there are trees, or on the hill tops, and allow Nature's moods to speak to your inmost self. But, above all, the body should be attended to, habits of true cleanliness should be carefully cultivated, and the desires of the mind should be constantly directed away from the past and towards holy and virtuous conditions. These, with time and persistent endeavour, will rid you of their presence, either by developing them or driving them away from you altogether. But supposing they get control of a medium, and insist upon being present, and you desire other spirits, what are you to do? Every person in the circle should keep as collected as possible. Some one should quietly, but firmly, talk to the spirit; singing a hymn will at times be helpful; and at other times the silent aspiration of all present that the spirit should leave. These, added to the previous conditions, are generally successful. But supposing they should all fail, what then? Why, personal culture in the direction of the intellect, and moral and spiritual energies daily and constantly, and though you may be years in doing it, you will conquer at last, and you will be well repaid.

LYING SPIRITS.

Another source of difficulty is the fact that so often the communications from the other side are false and misleading to the highest degree. On this Mr. Tetlow, in the article to which I have already referred, says:—

You find that spirits do make mistakes, tell untruths, if not out and out lies, and mislead you in various directions. Sandwiched, however, amidst it all are facts of an undeniable character, evidences of something not you, and so you are led forward into a maze.

Two correspondents of *Light* add similar testimony. Mr. Attwood writes:—

Recently, three controls of a medium gave me, one after another, and at one and the same sitting, the most *correct* information as to my own surroundings, followed by predictions that proved *utterly false*, and by their falsity convinced me that the power of prophesying correctly is an exceedingly limited one This was not the only occasion of the kind. It has been the same with other mediums, and my own guides have equally been at fault.

Another correspondent says:—

Many years of exploration into the mysteries of the séance room have convinced me that nothing is more dangerous than to rely upon the vaticinations of a medium, no matter how accurate and reliable he or she may be in other directions. I have seen and heard of many cases where mediums and their consultants have been reduced to the direst straits by depending on the oft-uttered and emphatic assurances of so-called guides that their temporal necessities would be supplied, and that, therefore, their efforts to provide for the future might be relaxed, or even suspended. And the people thus deluded were not always of the ignorant or credulous type so common at public séances. They had found their invisible mentors so far reliable and trustworthy. And, acting upon the dictates of experience, they had continued their confidence, and been fatally deceived—the victims of well-meaning but inaccurate friends, or, perchance, the dupes of shadowy impostors.

Mr. G. H. Lock, of Hull, tells me he has discovered an infallible specific for the detection of lying and personating spirits. Alas! that such knowledge should be hidden from the world! All that I can say is that no one who has not a steady head and a good motive should touch the matter, and that all who do should keep an uncommonly tight hold of themselves, otherwise they may have good cause to rue the day they ventured into Borderland.

THE DOCTRINE OF THE DEMON LOVER.

I HAVE received numerous communications from men and women on the subject of Dr. Hartmann's paper in our last number. The paper seems to have created considerable scandal among both those who accept his facts and reject his theories, and those who ridicule both.

I do implore you [writes a much valued correspondent, who is not without personal experience in these perilous realms] to be careful, and remember the weaker brethren. This is a question of advancing evolution. And nothing would be surer to do irreparable injury to many by advertising the possibility of psychic temptations before they have reached the planes on which they must be faced and conquered. Even for those who have spiritual perceptions, sensitive intuitions, and an earnest desire for the highest, it is no easy task to keep this sympneumatic intercourse pure and divine. It is so subtly easy to degrade it. We all see and deplore the degradation of the highest, holiest, and most truly spiritual parts of us in marriage in this plane. Beware how you spring upon the world, the unprepared world, the possibility of marriage unlimited by conditions of time and space. It is surely a matter for individual, and not for general, experience until the human race has reached a much higher conception of the one true affinity which completes the perfect being. It should come as a natural stage in the soul's progression, not as a forced and artificial growth, full of danger.

AUDI ALTERAM PARTEM!

With the spirit of this appeal I entirely concur. But the aim and object of Dr. Hartmann's paper was surely to discourage, even by alarming, those who may have become the victim to such visitants. This provoked a vehement reply from a correspondent in America, whose personal experiences of the phenomena alluded to had been exactly the reverse of all that Dr. Hartmann attributed to Elementals. Her health had improved, her conception of life had been heightened, the joy of living had been enormously increased by her marriage on the astral plane. But she argued dangers surround it; the laws of the psychic realm must be kept, and these laws are so and so. Therefore she protests vehemently against publishing one side without giving, at least, as fair a hearing to the other.

THE PHENOMENA SPONTANEOUS.

The publication of her communication would undoubtedly open the door to a discussion for which I am disposed to agree with my other correspondent—the time has not yet come. At the same time, I am not quite so much alarmed as to the possibilities of evil. For so far as I have been able to ascertain from the records of all such visitings, whether demoniac, or astral, or angelic, no one seems able to summon them at will—outside the circle of the magicians who claim to be able to do all things. These phenomena occur for good or for evil, without the conscious exercise of will on the part of the subject. Their recurrence, although sought passionately for years, does not seem to depend in the least upon the wishes of the subject. Whether habitual or occasional, whether the strange visitant be the double of the living, the spirit of the dead, or masquerading elemental, it is like the wind, it cometh and goeth as it listeth. Nor can any adjuration bring it until its chosen time.

NOT ALL DIABOLICAL.

The diabolical character of these phantoms of the night—although as often as not they manifest in the day—is strongly portrayed with savage realism in "En Route," Huysman's marvellous novel, which has recently been translated into English by Mr. Kegan Paul. But it is a mistake to represent such hallucinations—if such they be—as uniformly or solely of this demoniac character. That such there are I make no doubt. But others there are, not less certainly, which have brought, to those who experience them, a peace and joy and a loftier conception of life and love than they would otherwise have had.

THE ONLY SAFETY.

One who has been somewhat strangely led along the mystic way writes me the following lesson of her experience:—

For myself, I am more strongly convinced every day, and after investigations all round, that the soul's only safety lies in the simplest and most childlike dependence on the Divine Father in all these matters. I have given up every other teacher, for they all seem to me the blind leading the blind. Occultists may learn to command the elements, and make spirits visible or audible, or run swords into other people's bodies without drawing blood, or do a thousand other "miracles," but I think they are paying too dear for the knowledge if they are deserting the direct Divine inspiration—the George Fox attitude of mind—for these by-paths of curious lore. I have given it all up, and put my life absolutely into the hands of the Eternal Spirit. My own life happens to be evolving on what some would call occult lines; but I have not sought these. They came in answer to very earnest and honest prayer, and, therefore, I am sure, must be the right line for me individually, but probably not for many others. Their equally sincere prayers for guidance may be answered by much more normal means, better adapted to their individual stage of growth.

VII.—THE MYSTERY OF THE WATER-FINDER.

OR THE USE OF THE DIVINING-ROD. BY MISS X.

THE student of psychic literature cannot have failed to observe that the tendency of most modern treatment of its phenomena is of a kind analogous to that known to the school-boy as "reduction." The supernatural is sub-divided and reduced to terms of the supernormal, the supernormal to terms of the unexplained.

Those who *in toto* deny the existence of such phenomena are, as Dr. Oliver Lodge has told us, "simply ignorant"—the point in rational dispute is not their existence, but their explanation. While in many ways phenomena that are spontaneous are the more satisfactory, on the other hand, those that are induced are more easily observed, and lend themselves with the more readiness to investigation.

The apparition in a haunted house seldom presents itself to the expectant inquirer; the seer fails to produce visions to order; none but the professional charlatan can warrant even a modicum of information to the confiding visitor who pays his fee for a communication from the spirit-world.

THE PHENOMENON OF WATER-FINDING.

The "dowser," however, is fortunate in possessing an unassailable position. Whether his methods be normal or supernormal, whether he is possessed of occult art or merely of natural science, whether his gift be the result of intuition or of experience, there need be no explaining away either of his success or of his failure. His business is to tell you whether, on a certain area of land, there is, or is not, underground water, with any details as to depth and volume which it may be in his power to add. You dig, or, if you are economically disposed, bore to the prescribed level and there you find, or do not find water, as the case may be. No one is infallible, and it is only reasonable to allow to your dowser, as to your doctor or lawyer, a certain percentage of failure, and to compare his average with that of other men of the same craft. The special advantage of the position of dowsing among occult phenomena, using the word "occult" in its broadest sense, is that it is susceptible of an immediate test, and admits of no excuses as to the "conditions" or lack of sympathy, or disturbing influences.

Certainly, to judge from the extent of the claims of the various professional "dowsers," and, still more important, the testimonials as to their success from countless well-known landed proprietors who have employed them, we may gather that, whatever be the explanation of the fact, the water-finder has justified his existence.

THE METHOD OF WATER-FINDING.

Before discussing the position and history of the art of dowsing, it may be as well to describe the process, as I was privileged to watch it but a few weeks ago. A friend of my own has a large stud farm in Hampshire which happens to be very inconveniently situated in regard to water, having only one or two surface-water ponds, and those neither central nor easily accessible. I ventured to suggest the possibility of discovering a spring by some professional "dowser," and proposed that Mr. Leicester Gataker should make the experiment. For anything I know to the contrary, there may be a score of water-finders as efficient as he, but I had seen the originals of his testimonials, some of which happened to be from gentlemen known to me, and, moreover, I had seen Mr. Gataker himself and knew him to be educated and energetic. While perfectly willing to admit that treasure is sometimes contained in earthen vessels, and that words of wisdom *may* be spoken with a cockney accent, it is nevertheless an economy of trouble to the investigator to establish the fact that one's witness is at least so far educated as to make accurate observation and intelligent report the less im-



MR. GATAKER.
(From a photo by Debenham & Co.)

probable; the capacity to observe or to describe not being common in any class.

Mr. Gataker's services were accordingly retained, though, owing to the multitude of his engagements, it was difficult to arrange a date for his visit. He arrived one very hot day towards the end of July, and with characteristic energy insisted on getting to work at once. Proceeding to the nearest hedge, he cut a small forked branch, which chanced to be of birch, though hazel-wood is that conventionally assigned to this purpose.

I remarked on the substitution, but he only said, laughingly, that it did not in the least matter, that, in fact, he could do just as well without any at all, and that the use of the twig was a mere dramatic detail of the situation, so far as he personally was concerned. He cut down the fork to a rough V, about a foot and a-half long, and holding one extremity in each

hand, at once set off in a very rapid walk in a direction opposite to that from which he had approached the farm, and which I have no reason to suppose he had ever been over before, as he had come that morning direct from Weston-Super-Mare; a fact which appears to put the explanation of previous observation of the ground entirely out of court.

Mr. Gataker never slackened pace for a moment, though very soon the fork began rapidly to turn round and round, as he held the extremities in either hand. The ground was slightly undulating, and nearly at the top of a slight elevation, fifty yards or less from his starting point, he stopped abruptly, saying, "I have been following up a stream—the spring is here—it is about 70 to 100 feet below the surface, and the water rises at the rate of 120 gallons per hour. Now let us see where the stream runs on this side." He walked away to the left so rapidly that we were unable to keep up with him, and a man was directed to follow with some wooden pegs, which were driven into the ground at points indicated by the water-finder, as suitable for experimental digging. He selected about five such points, following the track of the alleged watercourse over hedge and ditch, but declaring the first spot to be the most promising. At a distant point of the farm, where water was especially desired, Mr. Gataker said that it would probably be found in tolerable abundance, and at no great depth, but that it would be mere surface water, and not worth the expense of the exploration.

It was interesting to observe, that when the original twig broke off short, apparently worn out by violent exercise, Mr. Gataker entirely dispensed with any assistance of the kind, and trusted solely, he told us, to the sensation experienced in the hand and arm. His hands hung down, extended a little outwards, and on observing closely, we could see a vibration in the middle fingers, which appeared to be drawn downwards, just as the apex of the twig had pointed to the ground—from time to time. His movements throughout were brisk and energetic, and his statements were equally definite and decided. The whole business was over in less than two hours, and having frankly and clearly replied to all our questions, the gist of which will appear later, Mr. Gataker took his departure.

THE USE OF THE ROD.

The method of dowsing having been sufficiently described, it will perhaps be well, by way of introducing some sort of sequence into our observations, to indicate something of the history of the art, or science, as we may choose to describe it.

Like crystal or mirror-gazing, rod-divining has a very ancient history. If we take as our genus Rhabdomancy, and include all forms of divination by rods, we shall get involved in a story which is very long indeed. The rod has been in all ages a symbol of authority; it is the sceptre of kings, the wand of the fairies, the caduceus of Hermes, the badge of office of the Roman lictors, of the magician in all ages, of the lord steward, of the gentleman usher, and of the parish beadle. Janus and Medea are represented with wands, with a rod Circe changed twenty-two companions of Ulysses into a drove of pigs (Ovid Metamorphoses XIV., Æneid VII.), and with a rod Minerva restored him to youth. According to some commentators there are many references to rhabdomancy in the Old Testament,* and we find it a frequent method of divination among many ancient races.

* The curious in such matters may consult the following references: Genesis xxx. 37; Exodus iv. 2, iv. 17, vii. 9, viii. 5, xiv. 16, xvii. 5; Numbers xvii. Hosea iv. 12. According to S. Jerome the word rendered arrows in Ezek. xxi. 21, would be more correctly translated "rods."

Rhabdomancy, the art of *divining* by rods, seems to belong principally to those nations which dealt in other forms of augury and divination. Herodotus tells us it was practised by the Scythians and by the Brahmans of Persia, Strabo speaks of its use among the Brahmans of India, Cicero, in his *De Divinatione*, mentions it as a familiar form of augury, and Tacitus refers to its use in Central Europe.

But when we get among the earlier Christian centuries the references to Rhabdomancy are comparatively few. Herodotus talks of the "fine straight wands" of the Augurs; Theophylact, as quoted by Sir Thos. Brown ("Vulgar Errors"), describes the process of augury by rods.

> They set up two staffs, and having whispered some verses and incantations, the staffs fell by the operation of demons. Then they considered which way each of them fell, forward or backward, to the right or left hand, and if agreeable, gave responses, having made use of the fall of their staffs for their signs.

But, so far, we hear of rhabdomancy only as a means of looking into the book of fate, a mere *sortes*, and never as applied to so definitely useful a purpose as that of the discovery of water or minerals. Vitruvius Pliny, in his "Natural History," describes various methods of seeking for underground water, but does not seem to have known of the use of rods for such a purpose. Even in the sixth century, when water-finding is spoken of by Cassiodaurus as a definite profession, we have no mention of the rod in such connection.

DOWSING IN THE FIFTEENTH AND SIXTEENTH CENTURIES.

Under the name of "verge transcendante," we hear of the Dowsing Rod very early in the fifteenth century. Basil Valentine, a brother in the convent of St. Pierre d'Erfurth, in the year 1413, is tolerant as to its use, but is not satisfied as to the attitude of the public in regard to the source of its power (quoted by Chevreul from a MS. translation of November 26th, 1695).

> For man, by a false opinion, thinks and believes always that his skill hinders or advances this rod, and not the special gifts with which it is endowed by the benediction of God. The greater number of such people do not know by what influence these rods are struck, and constantly these ignorant workmen carry them in their belts or their hats, and guard them sacredly and religiously . . .

The worthy monk's opinion as to the merely dramatic use of the rod, was apparently like that of Mr. Gataker, and he was much in advance of his age, and even of many people in our own, in that he realised that the gift of water-divining, if a "psychic" gift at all, is a faculty and not an art.

Apparently, this fact, or rather its practical outcome in the form of frequent failure, was recognised by others, for Paracelsus, towards the end of the same century, condemns the rod as often deceptive, and Agricola, the great German mineralogist, has little more faith. However, he goes into some detail as to the use of the rod, and, writing from Basel in 1557, he refers to its employment in searching for mineral veins, and tells us that different kinds of rods were used for different metals—hazel being specially reserved for silver lodes. He is somewhat sceptical on the whole subject, and says that the rod was really of no avail except in the hands of a skilled miner who trusted to natural signs. This, too, is quite a latter-day explanation of the phenomenon

A work published in Orleans in 1569, on the art of water-finding, contains no allusion to the use of the rod.

IN THE SEVENTEENTH CENTURY.

There is not very much literature on the subject of dowsing till the Jesuit inquiry began; but a certain Baroness of Beausoleil in 1632 published a list of one hundred and fifty mines discovered by herself and her husband, a distinguished engineer, by means of the rod. The Baron held an important official position as Comptroller-General of Mines in various parts of Europe, but there was a lack of simplicity in their claims and methods which smacks of charlatanism. In one of her books the Baroness enumerates seven varieties of rods, all metallic, which were named according to the fashion in which they acted, as the "falling" rod, the "jumping," the "quivering," and so on.

But she and her husband were experienced mineralogists, and had explored the principal mines of the New and Old Worlds, and had probably acquired sufficient geological knowledge to make the use of the rod entirely superfluous. They conformed to the usages of the age, which required a certain tinge of the romantic and the picturesque, and the assumption of occult knowledge was in the air. However, they carried things a little too far, were accused of unlawful practices, and were imprisoned at Vincennes, where they both died.

The forty-six works on dowsing enumerated by Raymond, an American mining engineer, as having been written in the century and a half previous to 1700, probably include, in large proportion, those written by the Jesuits of the seventeenth century.

JESUIT INVESTIGATORS.

The question of the effectiveness, as well as of the lawfulness, of the use of the dowsing rod, seems to have been much debated by the Jesuits. The Jesuit Fathers have always, more than any other order, been "all things to all men," and have seen the importance of taking their part in the intellectual and scientific interests of the time to which they belong.

The discussion of the question forms quite a large contribution to the literature of the time, and is of extreme interest, though space does not allow of much quotation here.

Chevreul, whose book, however, is very laboured and tiresome, gives a summary of their inquiries, which may be very briefly further summarised. From the time of Paracelsus (born 1493) to the year 1624 eleven dowsers are mentioned of varying pretensions. Father Laurentitus Foreus in that year condemns the whole affair as superstition, but, nevertheless, the inquiry continued, and in the next 62 years we hear of 17 more. Then comes a very interesting correspondence between two Ecclesiastics, Lebrun and Malebranche, between the years 1689 and 1694, in which the whole phenomena are again and again described and discussed. On the whole, they admit the genuineness of the dowsing with regard to water, and perhaps to metals, but not as to the other powers claimed. Other priests, notably the Abbé of Latrappe, hold the same opinions, which we may consider highly creditable to their powers of observation and criticism.

Certainly some of the effects claimed were a good deal to get out of a hazel stick. Ménestrier tells of a young woman who repented and confessed, and he hints that her story, if true, points to assistance from a region rather further down than even the Divining Rod is likely to indicate.

It answered every sort of question as to the talents or capacities of individuals, their sins, and the number of them. It was infallible with regard to the past and the present, but was nearly always wrong with regard to the future. The rod would tell how an absent person was dressed, the colour, the materials, and the fashion of the garments. It would reveal the journeys a person had made, and the wounds he had received, and on what part of the body.

Even the liberal-minded Jesuits sickened at this sort of thing, and about 1742 we find one of them named Vanière engaging, with quite modern ardour, in the "exposure" of a dowser who professed to point out hidden minerals and gold. (*Praedium Rusticum*, pp. 12, 13. 1742).

DOWSING FOR CRIMINALS.

A very curious phase of the use of the rod seems to have developed itself about this period. It seems to have in it the elements to come halfway between rhabdomancy and dowsing. This was the use of the rod in the detection of criminals.

A certain Jacques Aymar, a native of Dauphiny, kept a wine-shop, and apparently took in lodgers. One day a man and his wife were murdered, and their bodies hidden in Aymar's cellar. In spite of the fact that the murderer left behind a bottle and a bill-hook wrapped in straw, he could not be traced, and the detective skill of the period failed to find any clue. Aymar himself had a reputation for the use of the rod, and when he introduced this instrument of divination into the cellar, it became disturbed at the spot where the man's corpse had lain. As he approached the site of the woman's corpse, Aymar himself became excited and feverish, and the rod was violently agitated. Following its indications he traced three assassins, step by step, down through the city to the river Rhone, and down the Rhone from Sablon to Beaucaire, where the annual fair was being held. Then to the prison where, among fourteen prisoners lately charged, he pointed out one committed for petty theft, who confessed his share in the murder. Unfortunately the others escaped.

This is a good story, but one would like to ask a few questions, impossible to answer at this distance of time. Had Aymar any suspicions as to the murder? committed, be it remembered, in his own house. Were the murderers strangers to him? or did he know this man and his probable whereabouts?

On another occasion the same seer happened to be dowsing for water. The rod became violently agitated, and he dug in the place indicated. Soon he discovered a barrel containing the body of a woman, who had been missing for some time. Aymar, however, did not at once identify her, but the rod guided him to her house, and became further excited in the presence of her husband. Whereupon he prudently ran away.

Another time, in 1688, Aymar was introduced, with his rod, into the city gaol in search of two persons who were "wanted" on a charge of theft. He at once picked them out from a number of other prisoners. At first they denied their guilt, but afterwards found it worth their while to confess, and moreover gave up the names of the receivers of the property that had been stolen. These also entirely denied complicity, but by means of the rod the hiding-place of the goods was discovered, and the fact brought home to them.*

Aymar had in him enough of the real seer not to be able to perform to order, and when sent for to Paris by the Prince of Condé (son of the great man),

* See "Physique Occult," Abbé Vallemont, vol. i., [illegible], 49.

he failed so often when put to the test, that after being tremendously "lionised" for a time, he was sent back to Dauphiné discredited—an early example of the usual career of the professional medium; genuine phenomena to start with, a yielding to the temptation to claim too much, perhaps first for fame, and then, still worse, for money—failure and well-merited disgrace.

PSYCHICAL RESEARCH IN THE EIGHTEENTH CENTURY.

Of course he had many imitators. There was a certain Barthelemy Bletton who, as far as I know, was the first to describe himself as a "hydroscopist," poor Aymar's disgrace having made a new title desirable. He possessed another distinction, and disclaimed any necessity for the use of the rod except for the information of spectators. He, too, was sent for to Paris and "investigated." The psychical research folks of the period had more experience by this time, and had an explanation ready, or what they conceived to be such. They said he "made the rods move by the imperceptible pressure of his fingers." Very likely he did, but that couldn't matter, any more than it matters who kicks the table at a séance. The point is, does the table or rod convey (no matter how pushed or kicked) any information not normally acquired? This Lalande, who reports the case, omits to mention. He tells us that the Parisian physicists had made up their minds that he was an impostor. It has been reserved, among physicists, to Professor Oliver Lodge, to show his brethren that they may do better with their minds.

"I have written against Parangue (another 'hydroscopist'), and belong to three academies, and you want me to believe such stuff," writes Lalande. A century and more has not produced much change in the fashion of criticism. One could parallel this phrase of Lalande's any day from our own journals. It is not the want of faith one complains of, but the silliness of the reasons given for refusing proper investigation.

However, a Dr. Thouvenel, in Lorraine, gave the Seer a better chance, and had the patience to make a great number of experiments. He records that Bletton found eight hundred times, and often blindfold. In 1783, when Thouvenel was commissioned by Louis XVI. to make a chemical examination of the minerals and of the medicinal waters of France, he appointed Bletton his assistant, with excellent results. In addition to performing the work required of him, Bletton had indicated the position of various coal-fields, and this led to his employment by the School of Mines to seek for coal near Paris, so his story ends more cheerfully than that of his predecessor, perhaps because he was less pretentious.

This seems to have had a beneficial effect on public opinion, for when, in 1806, a man named Campetti, another diviner, was "tested" at Munich, the experts did not deny the phenomena though they quarrelled over the explanation, a decided advance in the history of criticism. (See Gilbert's *Annalen der Physik*, vol. xvii. 1807, and lx. 1819; also Gehlen's Journal, 1807).

A WOMAN DOWSER.

Quite early in the present century (*Archiv der Medizin*, vol. i., p. 56, 1816), we read of a successful woman dowser, a certain Catharine Beutler.

> She pointed out two spots where water was to be found, and it really was found in both instances. When she was over places where minerals are situated she became very pale, was attacked with spasms and appeared unable to breathe, while a heavy perspiration broke out on her face in large drops. All the symptoms vanished as soon as she moved to a place beneath which there were no minerals.

This, we may take it, was mere self-suggestion, as there seems little evidence that dowsing or any other form of genuine occult phenomenon has any ill effect upon the health. She is, nevertheless, described as being—

> A very robust, healthy woman, able to work hard and not at all nervous.

She, too, was the subject of "tests."

> In Alsace there existed a Rhabdomantic Society, who believed so firmly in her powers that they petitioned the King of Wurtemburg to employ her services for the discovery of coal, &c., in his states. It does not appear whether the experiment really came off.

DOWSING IN WESTMINSTER ABBEY.

Lilly, who had studied the *Ars Notoria* of Cornelius Agrippa, was anxious to test the divining rod, and persuaded the Dean of Westminster to allow him to experiment in the cloisters of Westminster Abbey at dead of night, probably with a view to buried treasure. On the western side the rod became violently agitated, and he and his assistants opened the ground at the spot indicated. They found a coffin, which probably did not surprise them, and though history does not relate their intentions, no doubt they would have proceeded to examine its contents. Unfortunately "a storm arose which nearly destroyed the west end of the church, extinguishing all the candles but one, and made the rods immovable." It was not a pleasant position, a desecrated cloister, a possibly violated coffin, probably an angry Dean to whom to explain things next morning, a dark night, a solitary candle, and a violent storm. However, it all ended well. Lilly "charmed away the demon, but made no more experiments."

THE ROYAL SOCIETY OF LONDON.

In 1666 we find Robert Boyle bringing the question of the use of the divining rod before the Royal Society of London mainly in relation to metals, but no conclusion or explanation seems to have been arrived at.

THE MODERN REVIVAL.

Towards the end of the last century there seems to have been a revival of the art of dowsing, though mainly for metals. In Cornwall it was in common use among the miners, who believed that the rod was guided to mineral lodes by pixies, the guardians of the treasures of the earth. Among the Mendip Hills, too, it was frequently practised, and Billingley, in his *Agricultural Survey of Somerset*, describes the process. In Hone's delightful *Every Day Book* we find an account of its practice by a gentleman near Bristol. In the *Philosophical Magazine* for 1802 we are told that a man discovered, by the accidental handling of a rod in his own shop, the existence of a mine "now being worked under the town of Redruth." Pryce too, in his *Mineralogia Cornubiensis*, gives several instances of the discovery of lodes, but few turned out profitable, as the rod dipped without discrimination of good or bad.

All readers of *The Antiquary* will recall the adventures of Dousterswivel, the derivation of whose name is sufficiently obvious.

THE MESMERISM SUPERSTITION.

Naturally enough, about the middle of our own century the power of dowsing for water or minerals was explained with much elaboration of reference to mesmeric force (Mesmer himself used rods) and Od, and Reichenbach, and electro-biology, and magnetism and the various phrases popular at the period. However, the talk had its uses, as it served to keep the question before the public, and water-finding became not only a reputable profession, but even a popular amusement. A writer of the period (see *Blackwood*, 1847) informs us that about one in forty experiments were successful, referring mainly to those among the Cornish mines.

In her very interesting Memoirs, Mrs. de Morgan, writing of the popular interest which had been awakened in occult phenomena, gives us the following account of the experiments of Lady Milbanke, the mother of Lady Byron, which, as being really well attested, are, I think, worth quoting in full, from "Memories of Threescore and Ten Years," pp. 216.

Lady Byron's mother, Lady Milbanke, had the faculty of using the divining-rod, and was often asked by her neighbours and tenants in Durham county to exercise it for their benefit when they wanted to sink a well. Lady Byron told us that she had seen her mother's hands held tightly by Dr. Fenwick, a well-known scientific physician in the north, who, going behind Lady Milbanke, pressed the fingers of each hand, holding it as to make the stick point upward in the air. Nevertheless, when the lady had walked a few steps, the twig suddenly turned round, and, defying the doctor's hold, pointed to the ground with such violence as to tear the skin from the fingers, and even to draw blood.

NOTE.—I am permitted by the courtesy of the Earl of Lovelace, to print the following testimony to L.M.'s successful experiments with the divining rod.—ED.

Copy of Mrs. Harland's and Dr. Fenwick's testimony on the divining rod.

Durham, *January* 16, 1838.

Mrs. Harland frequently heard Sir Charles Harland, at that time Mr. Charles Hoar, speak of the power he possessed of finding water by the divining rod, and on some occasions witnessed its operation; especially in one instance, when living in a house upon the Green at Durham, where Mr. Hoar slept in the attics, and one day called her upstairs into his bedroom to show her the violence with which the rod turned in his hand in walking over a particular spot in the floor, and upon trial a copious spring was found there.

Dr. Fenwick also remembers Mr. C. Hoar accompanying him to Page Bank (a property of Dr. Fenwick's near to Durham), where Mr. Hoar tried for water and found some, but observed the water was low down in the ground or the spring not a powerful one, as the rod turned but feebly. This, upon boring, was proved to be the case. Mr. C. Hoar accompanied a Welsh nobleman (Mrs. Harland believes him to be Lord Penrhyn) to his castle in Wales in order to procure water, which he succeeded in finding by the divining rod where springs were never before suspected to exist.

Mrs. Harland perfectly remembers the late Lady Milbanke possessing the same power, and she is strongly impressed with the idea that Lady Milbanke was requested to, and did, exhibit this faculty before his late Majesty, George III.

Lady Milbanke was the first person who spoke of this extraordinary gift before Mr. Charles Hoar, who was then unconscious of his being possessed of this power. On its being described by Lady Milbanke, he immediately felt an odd fluttering sensation, and could not rest till he had made the experiment, when, to his astonishment, the rod turned in his hand, and he felt at first as if he should faint. Lady Milbanke described having the same sensations* upon this faculty being first mentioned in her presence. Both Lady Milbanke and Mr. Charles Hoar disliked speaking of, or exhibiting, this extraordinary gift.

ANNE HARLAND.

I perfectly remember Mr. Charles Hoar trying the divining rod at Page Bank; it is correctly stated above.

J. K. FENWICK.

Lady Milbanke made her experiences known to Dr. Charles Hutton, Mathematical Professor at Woolwich, asking him to explain the cause of it. It was arranged, as the phenomenon was quite unknown to Dr. Hutton, that the experiment should be tried under his observation at Woolwich. Thither Lady Milbanke went with some friends, and in the presence of a large party, some of whom were scientific men, showed the turning of the hazel twig in such a way that all were convinced of its reality, and the doctor wrote a detailed account of it in the *Mathematical Recreations*.

DOWSING AT LEEDS.

About fifty years ago two men, Adams and Napstone, were conspicuous as water-finders by means of hazel-rods. They were, like most other English dowsers, West of England men, and their achievements were reported at some length by a Mr. Phippen, a surgeon in Somersetshire.

Adams claimed to have discovered nearly a hundred springs and one undertaking of his was reported widely in the journals of the period. This was a visit to Leeds by the invitation of Mr. Marshall, a well-known manufacturer, and in which his experiment was successful under very carefully arranged conditions.

The following is from Mr. Marshall's published report of the experiment—

I tested Adams by taking him over some deep borings at our manufactory where he could have no possible guide from anything he could see and he certainly pointed out nearly the position of the springs as shown by the produce of the bore-holes, some being much more productive than others. The same was the result at another factory, where Adams could have no guide from what he saw and could not have got information otherwise.

GOLD FINDING.

As we might naturally expect, the rod was used considerably at the time of the "gold craze" in California. A Spaniard largely advertised certain rods "certificated by several men of science." These were of elaborate construction, and their description suggests the quackeries of the seventeenth century, when Crystal Gazing was practised by Dr. Dee with an elaborate ritual, and the affectations of modern mystics and initiates were invented.

Some rods were tipped with the horn of a young heifer containing "quick oil of amber, and dragon's blood." Others were provided at the tip with a small ball made of the particular metal the rod was intended to discover suspended by a horsehair and warranted by the certificates of the "several men of science," to "deviate from the perpendicular" at the right moment. (See "Letters from an old Rodman," *Democratic Review*, 1850.)

THE SOCIETY FOR PSYCHICAL RESEARCH ON WATER-FINDING.

We are thus brought down to our own day, when, in spite of much adverse criticism, water-finding as a profession is more flourishing than ever.

In the *Proceedings of the Society for Psychical Research*, 1884, Mr. Edward R. Pearse examines a large collection of evidence brought together by the industry of a Mr. Vaughan Jenkins, of Cheltenham. In the course of eighteen months Mr. Jenkins obtained, mainly

* NOTE by Lady Byron. This is a mistake. It was upon the first *essay* that she experienced it.

from persons of standing, authentic records of the following successful location of wells by professional diviners.

Twenty-two by John Mullins, of Collerne, Wilts.
Twelve by W. S. Lawrence, of Bristol.
Seven by — Stokes, a carpenter, of Newbury, Berks.
Seven by — Pavey, of Cheddar, Somerset.

These were all, we are told, from persons actually cognisant of the facts and generally present at the divining operation, and many of them were very careful and detailed statements of what took place. They are probably but samples of a vast mass of testimony which a more prolonged and wider search would reveal.

THE CONCLUSIONS.

In face of the somewhat hackneyed and not very intelligent line of criticism usually opposed to the alleged phenomenon of water-finding by means of the divining rod, it is worth while to tabulate very briefly the conclusions to which Mr. Pearce was led by the evidence in his possession.

1. That the power does not depend on superior knowledge of the locality.
2. Nor on geological nor quasi-geological knowledge or instinct.
3. That the power is negative as well as affimative, *i.e.*, that the effective dowser can not only definitely say where water *is* (which might be explained by supposing that there was water everywhere in that region at that depth) but also where it is *not*.
4. That dowsers believe themselves to possess some sort of occult power, though they can offer no explanation of it.
5. That this power is widely believed in at the present day and is utilised by practical men to whom the finding of water is a business matter.

The third of these conclusions, derived, it must be remembered, from careful consideration of a great deal of evidence, is even more important than may at first sight appear. It has an important bearing upon the following passage in some notes kindly sent me by Mr. Gilbert Elliot, whose name is honourably known to many of our readers.

People who know nothing about this method of finding springs are profuse with explanations as to how the trick is done. A very eminent philosopher explained to me that the success following upon the indication of dowsers was entirely due to a fact known to him, that water must be found if you dig deep enough. Well, I thought that thirty years' mining experience had taught me the truth of that great scientific discovery. But I was quite unable to convey to the great intellect who was teaching me, that water at the water level is not always, in the form of a spring or of a spring-head; and this great man did not think it worth his while to inquire whether dowsers did, or did not, find springs of running water. He felt sure that Mr. Tompkins and Mr. Gataker, and their numerous employers, were all concerned in a dead take in. The dowsers, one and all, must be cheating, or self-deluded, as my great friend, assured me was certainly so in case of all persons who employ dowsers. Well, in spite of this pronouncement I am quite sure that dowsers do find springs for plenty of hard-headed practical men who care much more for the water found and used, than they do for scientific dogma.

WHAT MAKES A DOWSER?

Certainly, when a practical man pays his guineas to a water-finder (and the first-rate professional is not had for nothing) it is because he finds the expense worth while. As there are a considerable number of water-finders at work at the present time, and as they appear, for the most part, to be exceedingly busy, one may assume that it is very well worth while indeed. One naturally asks, what are the characteristics of a successful dowser?

Like the poet, he is born, not made. You have the instinct or you haven't, and if you haven't you must go without. You cannot be made into a dowser any more than you can be made into a seer or a musician, though the gift, like all others, may be developed. One may deny its connection with the occult, call it an instinct, an intuition, or what you will. You may cheat consciously or unconsciously—lower the twig by muscular pressure or anything else you like—the important point is, does water or metal, as the case may be, exist at the spots you indicate? You may "call spirits from the vasty deep, but will they come when you do call?"

IS THE GIFT RACIAL?

The careful reader has doubtless observed that the English dowser is as a rule a west countryman. Every one of those mentioned by Mr. Pease belongs to the western counties. The art was kept alive in Cornwall after it had been lost elsewhere in England, its revival was in Somersetshire.

Four collections of recent credentials lie before me at this moment, those of Mr. Gataker of Weston-Super-Mare, of Mr. Young of Llanelly, of Mr. Tompkins of Chippenham, Wiltshire, and of Mr. Mullins of Colerne, Wiltshire, all west countrymen. Repetition so frequent seems to be due to more than chance coincidence, and one cannot but ask how far the possession of the faculty is a question of race. Were the dowsers of Cornish origin mainly, one would suppose that, like that of second sight, the gift was Celtic, but the term "west country" is too wide to imply any racial limitations. I ventured to ask Mr. Gataker whether his family were western in origin as well as in settlement, and have received the following reply:—

The Gatacres were settled in Shropshire prior to the date of Edward the Confessor, and the head of the family still resides at "Gatacre Hall," near Bridgnorth.

In the sixteenth century a younger son of William Gatacre (a learned divine, commemorated among Fullers worthies) changed the spelling of his name to "ker" instead of "cre," considering the "ker" the correct Saxon spelling, hence my name now "Gataker," and from his son Thomas my father descends, but my father himself was actually born in Suffolk. My mother descends from an old Gloucestershire family.

This is, of course, entirely consistent with the western origin theory, which is interesting and suggestive, but which I am quite unable to explain or account for.

OTHER CONDITIONS OF THE FACULTY.

Other questions suggested themselves, and Mr. Gataker was good enough to inform me, that so far as he was aware, the faculty was not hereditary. None of his family, he believed, was possessed of any sort of "psychic" power, though, since his discovery of his faculty of water-finding, his mother had manifested considerable power with the rod.

The discovery of his power was almost accidental.

I was in Bath when I actually, for the first time, discovered my power of using the rod, and it was through the organ-blower at my church. He was unable to do it himself, but told me all about it, and having fairly roused my curiosity, took me out into the country to try my hand at it, and immediately I held the rod it moved rapidly and violently, and he tested me then and there,

in various places where he knew water was running, which was invisible to me.

Mr. Gataker first discovered his power in 1893, and



MR. GATAKER WITH THE DIVINING ROD.

made his first professional use of it in January, 1894, but it was not till early in 1895 that he took up water-finding and well-engineering as a profession. He has now over forty men in his employment, and has accomplished work in England, Scotland, Wales, and Ireland, not only in finding water and sinking wells, but in carrying out schemes for the supply of entire villages. He has also received applications from North and East Africa, Western Australia, Jamaica, and America.

Like Bletton, of whom mention has already been made, Mr. Gataker has worked blindfolded, and in order to disprove the notion that under such circumstances he may have consciously or unconsciously derived information from the person leading him, he has worked effectively merely with a rope attached to him for safety. Even then he was able to point out the position of a stream, to trace the stream to its source, and to estimate correctly the number of gallons produced per hour. As long as the water is running, even in pipes, he is able to discover its whereabouts.

In *The Malvernian* for June, 1894, there is an interesting sketch of Mr. Gataker's local achievements, from which we learn, among other things, that he can use copper or steel wire as well as a twig, and that he has been known to exhibit sensitiveness to the presence of water, afterwards proved to be as much as 250 feet below the surface.

Another local journal tells of the discovery by Mr. Gataker and Mr. Chesterman, another water-diviner, of a petroleum spring at a village near Shepton Mallet. The presence of the spring was known, and an expert expected, and the owner of the estate, Dr. Newton Wade, had given instruction meanwhile that strictest secrecy was to be observed. There were no surface indications of the whereabouts of the well, but the two diviners located it within two feet of the actual source. Mr. W. Newton Wade, brother of the owner of the estate, and Dr. Baxter, watched the experiments with the hazel twig, and with copper and steel wire.

I have also seen the original copies of various testimonials to Mr. Gataker's powers, both general and special, to his capacity to work blindfold, to his power of distinguishing between surface-water and spring-water, and also of estimating the quantity of water to be expected, and its time-rate of issue.

OTHER DOWSERS.

Among the dowsers described by Mr. Jenkins and Mr. Pease, the name of Mullins is especially prominent. Among those who have employed him with satisfactory results are the Duke of Beaufort, the Duke of Rutland,



MR. GATAKER ENGAGED IN DOWSING.
From a Photograph by Debenham & Co.

the Duke of Grafton, Mr. Finch Hatton, Sir E. Welby Gregory, Lord Jersey, and the proprietor of the Buxton Hydropathic. I have taken considerable pains, unknown to Mr. Mullins, to verify some of his references by personal application to those known to me among his referees, with highly satisfactory results. He was originally a mason, but has been a professional diviner for nearly forty years.

From Mr. Gilbert Elliot, I first heard of Tompkins as a successful water-finder employed by himself. He was good enough to send me a careful description of Tompkins' method of procedure, which was exactly that already described.

About the middle of the paddock I saw him pause, and from that moment he followed an inclination of the point of the forked-twig stick which took him diagonally across the paddock, and his course and method of advance was of that sort which a dog takes when he runs a scent.

Mr. Elliot sank a well at the place finally indicated—

but owing to drunkenness and incompetence of the navvies I employed, the court and brickwork I was putting down got twisted, and at a depth of forty-seven feet below surface I had to stop. Then I knocked pipes down about fifteen feet below the forty-seven feet level, broke them twice, and had to abandon the well, having got down about sixty-two feet below surface. At this point there was not a sign of a spring, but at about thirty feet below surface I came upon a good deal of water flowing through the lower part of the Woolwich bed of the lower tertiaries. This water I shut out by the brickwork. It was not good water, nor did I take it to be the opening head which Tompkins said I should find at about sixty-five feet below surface.

It may be interesting to those who associate the possession of so-called occult gifts with hysterical "sensitives" and unwholesome "mediums" to learn that the faculty of water-finding is possessed by Mr. Launceston Elliot, a young man of phenomenal muscular development, possibly one of the strongest men living. His father writes :—

He helped me to knock the pipes down below the forty-seven-feet level, and I had with him some other strong men, all of whom held Tompkins and his methods in derision. But to their amusement a series of trials with willow twigs established that in the case of my son and another strong man, Algernon Spencer, the twigs held in their hands in the same way as Tompkins had held them, behaved with them as they had done with him. Both these strong men did all they could to resist the turning downwards of the point of the twigs over the well-head, so much so that my son's fingers were abraded by them. In his case he had no unusual sensations in his hands and arms while he was holding the twigs ; but Algernon Spencer said that he felt painful aching through his immense forearm, so much so, that he had to leave off struggling with the twigs. The young man's strength of hands, wrists, and forearm is so great that he can, and does, tear into quarters the halves of a pack of fifty-two cards, after my son has torn them in half. Both of them were, before they held the twigs, derisive sceptics ; but they have changed their minds since, and both of them have found sovereigns and bits of gold artfully secreted, by the pointing of the forks of willow-twigs. In course of these experiments I and my wife and some other friends have tried to use the twigs, with no apparent effect ; and from observing Tompkins and my son and Algernon Spencer, while they are working with them, I gather that their sensations are subjective ; by which I mean that they have an effective apparatus by which they are able to perceive vibrations caused by the running water, and by metals, which I and other non-sensatives cannot perceive. Tompkins complained of exhaustion after using the twigs. Algernon Spencer complained of pains in the hands, wrists, and forearms ; but my son was not so affected, though he strove hard to prevent the twigs from pointing downwards so much so as to abrade his fingers.

As to the twigs, Mr. Gataker, a very successful dowser, says that the use of willow-twigs is by no means essentially necessary. He uses pliant steel forks which, in his case, act so as to convey the sensations as well as the willow-twigs.

DOWSING IN THE NORTH.

Among the varied facts I have collected in all parts of Scotland as to special faculties and psychic gifts, I have never chanced to hear of any one with the water-divining faculty. Perhaps one reason is, that there is little need to take any special trouble to secure water, as there is more water in Scotland than anything else, except rock, at all events in the Highlands. I note, however, among my memoranda of recent water-seeking that Mr. Gataker's assistant, Mr. Wills, has lately had a successful find at Cupar, and he himself at Montrose, as also has Mr. Mullins at Gullane in East Lothian. Successful dowsing in the north has also been accomplished at Morpeth and Newcastle by Mr. Stone, who happens to be a Midlander, and not, as usual, a West countryman.

SOME ECCENTRICITIES OF DOWSING.

Mr. Young, of Llanelly, is not only a highly successful dowser, but he is, moreover, a theorist as to cause and effect. He believes the whole business to be an affair of "radiation"—that the nerve fluid of the brain vibrates in sympathy to extraneous vibration of force, and that the "sensitive" is simply more easily affected by such vibrations than the average man. He carries his theory so far as to believe it to be a sufficient explanation of thought-transference, hypnotic influence, antipathies, and the like. Something of this sort was formerly believed, and certainly Mr. Young's practical illustration of his theory is interesting.

"Look here," observed Mr. Young, "take a coin and rub it on the floor while I am from the room. Vibrations will be created, and when I return I will pass over the floor and find the spot." Mr. Young thereupon left and I rubbed the floor according to the instructions. Mr. Young returning walked up and down the floor with the tips of his fingers slightly apart, and he certainly stopped on the spot, rubbed and exclaimed "Here."

The divining for corpses which one hears of in American story-books, is not properly rod-divining at all, and yet it comes near enough to the criminal hunting process just described, to come within our notice. Readers of "Tom Sawyer" will remember the search for the supposed corpses by floating a loaf down the stream, with the idea that the loaf would stop when the whereabouts of the bodies was reached. Tom Sawyer was not strictly truthful, and the story may be interesting only as folk-lore. Californian stories are often "folk lore" too, but the following is at least suggestive.

A train was wrecked on a broken bridge on February 1st, 1894, and seven men were drowned. All the bodies were recovered except that of the "station agent," whatever a station agent may be. For fifteen days the body was sought for, but without success. At last an old Spaniard arrived on the scene, unable to speak a word of English, and equipped with only a few tallow candles. He went to the exact spot in the river where the engine had fallen,—

lighted one of his candles, fastened it upright to a shingle with a few drops of its hot grease, and set it afloat just where the floor of the cab had spilled its inmates. The shingle was not well ballasted and came to grief almost immediately.

The old fellow prepared a second float with greater care, and this time made the sign of the cross with the candle before lighting it. Shingle No. 2 was launched just as the first one had

been, and went dancing down the ripples without mishap. Led by the Spaniard the searchers followed along the bank, most of them so impressed by the old man's earnestness as to frown into silence one or two who were inclined to laugh at the strange proceeding.

Past the famous old Bohemian Club camp-ground, 200 or 300 yards below, the flickering light sailed on its frail raft, avoiding shoals and riffles and snags as though steered by an unseen hand. Half as much more distance down the stream was traversed, and at a bend where the torrent had piled up a long, wide bed of sand and coarse gravel in front of a sunken log or boulder came the denouement. The water over this bar was scarcely half-a-foot in depth, and appeared to possess nearly as much movement as the current in the main channel. But, strange to say, the shingle came to a standstill. It turned around two or three times, lazily, as though in an eddy, and without making any further progress down stream drifted slowly to the pebbly beach and stranded.

Two shovels were plunged into the gravel without a word of argument, and in a few seconds a hole had been excavated to the depth of eighteen or twenty inches. Water flowed in immediately, so discoloured by the disturbed earth that the eye could not penetrate it, but the shovellers could feel if they could not see, and one of them, with a frightened look on his face, withdrew his blade, exclaiming: "By ——, boys, he's here!" A dozen willing hands joined in the uncovering after a hand exploration had resulted in the discovery of clothing at the bottom of the hole. The gravel was so firmly packed that extracting the body was a matter of considerable difficulty, but when it was finally drawn out on the beach there was no difficulty in recognising the well-known features of Sabine.

THE USE OF THE HAZEL TWIG.

According to some authorities, the use of the hazel twig for divining has been derived, by some confusion of thought as to the "hazel wands" of Jacob (Gen. xxx. 37) and Aaron's rod that budded; the Hebrew word (luz) being the same in both cases, and, it is said, more correctly translated "almond" (*cp.* Hos. iv. 12). It is well known that the witch (or wych) hazel flowers out of season, just as the almond tree puts forth flowers before the leaves appear. Early engravings of the pastoral staff are referred to in Brand's "Popular Antiquities," in which it is represented as carved with flowers, and in the Middle Ages there seems to have been a tendency to confuse the rites of religion with the rites of popular magic, and the staff of office may have been common to both.

In his "Popular Names of British Plants," Prior quotes Grimm's suggestion that the verb *halsian*, "to foretell," may be derived from the use of the hazel for purposes of divination (*cp.* C. Keary's "Outlines of Primitive Belief in the Indo-European Races").

The use of hazel-*nuts* for investigation of future events is alluded to by Gay in his poem, "Thursday, or the Spell," and by Burns in "Hallowe'en."

In "Disquisitio Magica," bk. 3, Del Rio recommends the use of the hazel "to hunt thieves."

About the year 1821, Ralph Emmerson, an American, published some letters as to divining rods, in which he mentions a "peach twig" as used for the purpose. He says it was "withed down from an elevation of 45 degrees to a perpendicular over certain spots, and when these had been passed it assumed its former elevation." So it did the business whether conveniently correct or not.

A modern dowser, Mr. J. Williams, who has been several times employed by the Ecclesiastical Commissioners, is said to "possess a partiality for hazel or nut-bearing rods of one year's growth." Probably the question is a mere matter of self-suggestion, and the instrument the operator likes best is likely to be the most effective.

HOW DO WE ACCOUNT FOR THE DOWSER?

Naturally the main object of accumulating evidence on water-finding, or any other phenomenon, is that we may have data on which to base an explanation. There is no lack of evidence. Absolutely at the moment of writing, I have received notices of half-a-dozen fresh successes on the part of Mr. Gataker in various countries. For four hundred years at least it has been practised in England, even if we date only from the time of Elizabeth, when, according to Pryce, the use of the rod was introduced by the "duch minerall man," whom Sir F. Godolphin brought over to instruct the Cornish men in the tracing of tin. Yet the only progress we can show towards understanding it is that we have given up talking nonsense about the "philosophy of corpuscles," which was the seventeenth century explanation; or "odic force," which was the explanation of half-a-century ago. Now we have progressed from the state of knowing nothing to the state of knowing that we know nothing, which is at least halfway to finding out something. Moreover, we can talk a little about it, and call it "an unexplored faculty," which sounds well, and commits us to nothing. There is no doubt that even sensitive people are sensitive in different ways. It is difficult perhaps to convey in words the fact that there seem to be varying degrees of relation between man and nature, or humanity and other forms of matter. Many persons are not conscious of the perfume of water, while to others (the present writer for one) a freshly poured out basin of cold water, is as fragrant as mignonette. It is well known also that there are persons who cannot hear the cry of the bat, and who are deaf to the higher notes of the canary.

That the power is personal and has no connection with the special mechanism employed, is beyond question. Some dowsers, as we have seen, employ no mechanism at all, others require rods of wood, metal, whalebone, or compound substances. Apparently then it is not in the rod. It is curious, too, that while for some the rod turns only for water, for others it is active near metals, or gas, or petroleum. And again, as we have seen in some hands, it becomes excited in the neighbourhood of corpses, murderers, or thieves.

To discuss whether the dowser turns the rod is mere waste of time. It cannot matter if he does. For him the movement of the rod is a mere externalisation of the fact, somehow in his consciousness, that he is near water, or oil, or gold, or whatever it may be.

We go back, in fact, to the old question that we asked in discussing crystal-gazing. The point is not *how does the picture get into the crystal?* which is easily answered. The Seer puts it there. It is as his critics say, hoping to be unkind, but succeeding only in being veracious, merely his fancy. The point is *how did it get into his head?*

Similarly it doesn't matter how the rod is turned. The dowser probably does it himself without knowing it. But how did he subconsciously get the information which led to the turning of the rod? The question is not special to the art of dowsing. It is that to which we are driven whenever we discuss subconscious activity of any kind. It is that that makes the subject one for BORDERLAND at all. The dowser was formerly considered as connected with Sorcery and Black Art, but, except when the Inquisition burnt him for the good of his soul, he has been pretty much left to himself as at

all events innocuous. He did no one any harm, and the value of his pretensions was easily tested.

HOW TO EXPERIMENT.

It is well worth while, for anyone interested, to experiment for himself in the art of dowsing. A forked twig is easily found, and it is not much trouble to walk along holding it in your hands a little in advance of your chest. You will soon find out whether the rod "points" for you or not, and if so, whether you are really in the neighbourhood of water or not. Of course, the test is very insufficient if you are on ground familiar to you, or even on strange ground where the whereabouts of water is visible to eye or ear. The power of dowsing for metals is less common, otherwise experiment in this direction is simple enough if any obliging friend will hide a few coins for you, indoors or out.

I found out some years ago that the rod "dipped" for me very readily, but my self-confidence was not equal to the sinking of wells at ten shillings a cubic foot, and I had no other means of applying any test. In Mr. Gataker's presence I diagnosed water, and was greatly encouraged by his corroboration of my opinion. But that might be mere thought-transference.

Not long since, however, I was discussing the dowsing faculty with a friend, and I picked up a stick roughly forked to illustrate the method. With no conscious effort of mine it immediately dipped, and I exclaimed, "The thing is doing it itself." It was a hot August day; we had had no rain for weeks, and the common across which we were walking was hard and dry as the high road. Still the apex of the angle pointed downwards, and a moment later we emerged from the high bracken and bramble about us, on to a piece of open ground, upon which grew abundance of mare's tail, a sure sign of underground water. The place was quite new to me.

Mr. Williams, a Cornish dowser, formerly a miner, is of opinion that not one in twenty thousand can use the rod effectually. However, as he also claims that in all his quarter of a century of professional experience he has never had a failure, we may take it that he employs round numbers. Apart from professionals, I could name in my own acquaintance at least half-a-dozen who are adepts with the rod.

The experiment is certainly worth trying, and cannot possibly be injurious in any way. My own small experiences have caused no physical sensations at all, and Mr. Pease tells us in his paper that most of the witnesses he examined also disclaimed any special sensations.

Mr. Gataker is conscious of a feeling of "chill" when passing over water, and a doctor has stated that he found his pulse beating at the rate of forty per minute above the average. The slight excitement of the work on which he was engaged, with the additional fact of being under medical observation, might conceivably account for this; and the feeling of chill is a very frequent accompaniment of excitement or expectation with persons of sensitive temperaments. Mr. Gataker, however, gives one the impression of being in excellent "condition," and, though of slight build, has the muscular physique general among healthy young men leading an active out-door life.

The phenomenon of water-finding, as practised by the professional dowser is one of which any intelligent person can easily obtain abundant evidence, perhaps not the less interesting that its explanation is still to seek, and that it is probably involved with that of other problems of even greater obscurity and of yet larger issues.

X.

Those who desire further information may consult the following among many works on the subject. One or two articles have appeared in the *Proceedings* of the Society for Psychical Research, but that of Mr. Pease in Vol. II. is the only one of interest.

Longinus XIII., XXI., XXIV.
Æneid B. IV.
Curious Myths of the Middle Ages. Baring Gould.
Myths and Myth-makers. Professor Fiske, Boston, U.S.
The Divining-Rod. C. Latimer, Cleveland, U.S.
Jacob's Rod. Thomas Welton, London.
Physique Occulte. Vallemont.
Rhabdomancy. Dictionary of Occultism, article.
Cyclopædia of Bible Literature, II. 869, III. 811. Kitto, 1864.
Proclus *in Tim.*, 318. *De la Bagnette Divanatoire.* Taylor-Trans Chevreul.
Encyclopædia Britanica. Art. *Divining-Rod.*
The Divining-Rod. Paper by R. W. Raymond, Ph.D., Boston, American Ins. Mining Engr., February, 1883.
Nature. Paper by E. B. Tylor, May, 1883.
Cornhill Magazine. January 7, 1883.
Psychological Review. Paper by Mrs. De Morgan, September, 1879.
Proceedings Bristol Naturalists' Society, 1894.

VIII.—THE HAUNTED AND THEIR HAUNTERS.

THE LATEST STORIES AND THEORIES OF HAUNTED HOUSES, BY MISS X. AND OTHERS.

I.—A HAUNTED CASTLE IN IRELAND.

WHILE we in England have been making a pottering fuss over such very small beer in the shape of a haunted house as Silverton Abbey, an Irish contemporary reminds us that they do these things at least much better in Ireland. In this he is undoubtedly right. The story of Leap Castle, if it were fully told, would supply the Psychical Research Society with food for twelvemonths' discussion. Personally I wish for few things more than to have Mr. Podmore spend a November in Leap Castle. It would either kill or cure him for ever of his inveterate disbelief. For the ghosts of Leap are awesome enough to strike terror into any human heart, and they manifest themselves in such vigorous fashion as to render scepticism impossible. The following article, quoted from the *Midlands Tribune and King's County Vindicator* of September 5th, is a poor thing enough, for the writer does not know his facts, and the ghost of his climax is only a screech-owl. Still, as the first attempt to do justice to Ireland in the region of Borderland, I quote it in full, merely adding that the owner of such a castle so magnificently furnished with ghosts owes it to science and to history to have its reputation established beyond all gainsaying:—

THE GHOSTS OF LEAP CASTLE.

Leap Castle, the seat of Mr. Jonathan C. Darby, D.L., between Birr and Roscrea, derives its name from Leim ni Bhanain or the Leap of O'Banan, an abbot of Roscrea, who died A.D. 1128. It is still in a state of preservation scarcely to be surpassed by any baronial hall in Ireland, whilst retaining all its ancient characteristics. Like most places of its kind it has the reputation of being haunted, but the particular form in which the wandering spirits appear, or what they do on the occasion of their uncanny visits, has not been very clearly ascertained. The present owner is not a man who would be suspected of Mahatmaism, or any of the other peculiar so-called psychological theories which Mr. Stead and a few more of his ilk find it pleasant and not, perhaps, unprofitable to indulge in. Yet even Mr. Darby, with all his known shrewdness and disbelief in the possibility of materialising spirits, admits that queer things occur inside the castle walls at stated intervals. Massive old doors that have been doubly locked, and others that are hermetically sealed and unused for generations, will mysteriously reopen and close with a bang that awakens the echoes. Then, again, at the witching hour of midnight all the dogs begin a weird yelling, not their accustomed bark, but a low plaintive, attenuated moan, which those of their kind are known to reserve specially to mark their disapprobation of music. These things are all very curious and may be accounted for. Imagination of a lively kind amidst surroundings peculiarly gloomy can go very far, but it will not open doors nor make dogs bark at a fixed unseasonable hour. It may, however, explain a host of the blood-tingling tales that hang around the castle, mostly associated with the sieges to which it had the bad fortune to be exposed and the good luck to survive throughout many ages. The present household of the old keep trouble themselves but little about these, but they were the stock stories of the ancient retainers and dependents of the late W. H. Darby, and could be told with telling effect when the narrator could speak of the manifestations on the very spot on which they were made. The ghostly visitants invariably, according to the story-teller, re-enacted in dumb show some of the most sanguinary and tragic incidents in the castle's history. Still there was so much similarity in what was always done, as to suggest that the resources of the spooks were limited, and with a restricted repertory they were, of course, unable at all times to vary their nocturnal entertainment. The plot is generally in this way—A voice is heard in the upper part of the castle, and attentive listeners can discern the sound as that of a number of persons dragging another, struggling and resisting, across the floor to the great hole in the keep. Into this the body is cast, and as it descends in its fall to certain death, the dying shriek of the victim is heard, the voice being the voice of a woman. At another time the wild captain is said to be in the *dramatis personæ* of these invisible sleep disturbers, but the *denouement* is nearly always alike. The story which is the foundation of the tragedy dates from the early part of the sixteenth century, when something of the kind occurred about the time that the castle was besieged by one of the Geraldines. This is, however, mere tradition, but to the believer of ghost stories it is just as good as any other, if not better. If true, it is rather complimentary to the spirits who must have learned history without the incentives of results fees. In later years they have not done anything really interesting beyond going to the doors and the dogs, with the exception, perhaps, of an outdoor demonstration that they gave in the first week of February in the present year, when night was made hideous with the unearthly cries that came from all directions of the heavens. Night after night the manifestation was repeated, and people from many miles round came to convince themselves through the sense of hearing that it was real ghost and not human agency that produced the unceasing, stifled wailing that filled the air. Some said they saw the vision of a figure in long white draperies moving through the trees and floating off in mid-air in the direction of Knockarlow, over which, on the same night, the same sad, and sometimes piercing, wails were heard. Thinking that it might have been some strange bird that had immigrated to the Leap, shots were fired in the direction whence the sounds proceeded, but this had not the least effect in frightening off the cause of this inexplicable demonstration. Nor was anyone displeased with the failure of the gun fire. Had it succeeded the Leap would have been robbed of one of its greatest charms, and the poor ghosts evicted from about the last of the living residences in the county, where they have found a resting place for their restless spirits for many centuries. They enjoy a lease for ever of the place, and as they have never been known to do any harm to themselves or any one else, it would be positively sinful to disturb them. Moreover, it is boldly asserted that the Leap Castle ghosts are harbingers of good not evil omen, and the fact is pointed to that every one who saw, or fancied he or she saw—it comes to the same thing in the end—was invariably happy and prosperous in after life. Under these circumstances we think they should be encouraged to stay as long as they can, consistent with their other engagements a Cloghan Castle and elsewhere.

II.—MORE "HAUNTED HOUSES" UP-TO-DATE. BY MISS X.

Some of the readers of BORDERLAND who remember the story of a haunted house reported in the number for last January, may be interested in hearing some further details, which add to its interest at least from the dramatic point of view.

The story was given in the report of an address at the Spiritualists' Annual Meeting in St. James's Hall, called "Where shall we draw the line?" but I repeat it for those who may have forgotten the incident,

I.—A HAUNTED HOUSE IN THE HIGHLANDS.

I was staying, with a friend and a dog, the same dog who assisted in the investigation of Silverton Abbey, in a remote island off the west coast of Scotland. The dog is a Dartmoor terrier of unblemished lineage, an excellent sportsman, and of high courage; he once, in defence of his mistress, fought for twenty minutes with a large retriever, and when assistance was at length obtained, and the gardeners came to the rescue, was in a state of high fury at being separated from his antagonist, in spite of the dozen wounds he had received on head and neck, and for long after never saw a big black retriever without bristling with hope that at length the chance of retaliation had come. In short, he is not a coward.

We had walked across the island, one fine August evening, and arrived, about sunset, at the lonely farmhouse where we were to receive a night's hospitality. In front of the house is a long grassy slope stretching down to the sea, at the back is a rocky plain, out of which rises abruptly a small steep knoll, perhaps forty or fifty feet high. The dog trotted happily along till we came within a few yards of the base of this hill, when, for the first and only time in his life, he suddenly turned tail, and fled, in very obvious terror, in the direction from which we had come.

There was absolutely nothing to account for it; not a living thing was in sight; an intense silence brooded over the scene. We pursued the dog and called him back, and at length he reluctantly accompanied us to our destination. We speculated as to the possible interpretation of his conduct, and as to what he could have seen, the idea that he had seen something being the less surprising to us that, only a few days before, we had observed his conduct in relation to a bare rock which he refused to climb, though he sat for some time apparently watchful of something upon it, which appeared greatly to interest him, and which seemed to be in motion, as he changed his place or turned his head from time to time, as if the better to observe its movements.

We passed a cheerful evening. A piper was brought in to play reels and strathspeys, which were danced for our entertainment by the neighbours and farm-servants. It was as pleasant and merry a sight as one could wish, that picturesque dance in the great stone kitchen, and the atmosphere of cordial hospitality and sincere desire to give pleasure, so characteristic of every highland home soon removed the somewhat eerie sensation with which our visit had begun.

My friend, and I, and the dog, shared a room on the ground-floor, but tired as we were with a very long walk, there was little sleep for us that night. The sounds in the rooms adjoining ours were abundantly sufficient to keep the weariest traveller awake, and "dog-tired" as he was, kept even the terrier on the alert. We at first thought our hosts were guilty of very late hours, an idea which later ripened into some irritation, at the amount of noise they made so thoughtlessly in passage and kitchen, pacing up and down and dragging heavy furniture over the bare floor, with the specially unpleasant sound produced by the moving of wood over stone. As time went on we became really annoyed—we were very tired, and so much noise seemed very unnecessary! With the early dawn silence fell upon the house, broken only by the scream of sea-birds as they passed overhead from their home in the cliffs.

We learnt next morning that the entire household slept on the upper floor, had retired to bed at an early hour, and that no one had been restless during the night. We ventured to say something, tentatively, as to the midnight disturbance, but were met with the suggestion that it might be some young men trying to attract the attention of the servants, on their way back from the late story-telling, which is the great evening amusement of the islanders. We received the explanation with politeness, but with some incredulity. Time is an unconsidered trifle in the islands, but even there the most gallant of young men don't go on trying to attract the coy attention of farm wenches for three hours at a stretch.

Later, we learnt from another but very sufficient authority, that such experiences were by no means uncommon in connection with the house in question, and that, though its occupants were anxious to ignore the facts, it had long had the reputation of being "haunted." Gruesome old-time stories of wrecks in the wild bay below, of lights hung out from those very windows to attract passing vessels on to the murderous rocks, and of horrible scenes now willingly forgotten by the descendants of their perpetrators, were held sufficient to account for any possibilities of restless and wandering spirits.

LATER INFORMATION.

A recent visit to the same island, though not to the house (circumstances made this impossible, though I would gladly have carried my inquiries further), has revealed another possible explanation, possible at all events, for those who believe in any such connection of cause and effect.

In my wanderings in remote places, in which the finger-marks of the hand of Time have not been wiped away with the unintelligent assiduity of the average community, I have naturally become intensely interested, both as a highlander and something of an antiquarian, in the remains of the past work of man and nature, and one's experimental knowledge, one's *flair* for a "find," develops, naturally enough, with one's educative experiences. On my later visit to this same farm-house, I was at once struck by the relation of the knoll already mentioned, with the surrounding country, and felt convinced, for reasons I need not now specify, that it was of artificial construction, and in all probability a burying-place of some *remote* period. "Prehistoric" is the adjective one would prefer, but every year's discoveries makes it increasingly difficult to know, within a few thousand years or so, when the prehistoric period ends.

If such were the case, and I were right in my conjecture, there should be the remains, or at least the tradition, of some of the "standing stories" characteristic of the sites of immemorial burying places. I made many inquiries, but could hear of no one who remembered anything of the kind, till one day in the purely acci-

dental fashion in which most things of interest turn up, I was casually told that such stones had existed in considerable number, but had been broken up *to build the house of*, to save the trouble of hewing and dressing other stones easily obtainable but a few feet further away.

Even that uninstructed person, the writer of "occult" story books, could hardly fill up the picture of a more gruesome habitation, than a house, built of gravestones, at the foot of the burial mound; of an extinct people, wherein lie the whitening bones, or it may be the cinerary urns, or the empty stone coffins, or the bodies bound about with brick bark, of dead men, who like their successors on the same spot, may have gained their ends in the great struggle for life by cruelty and treachery which even now, in far other days of week-day labour and Sabbath kirk-going, may perchance keep them far from rest and peace.

As one stands above that little bay in the pageant of such a sunset as is the ever-recurring glory of those grey western islands, looking out over an expanse of water stretching away and away to the shores of the New World, and back to the peaceful little white-washed farm-buildings nestling under the shelter of that grass-grown hill, it is, for the moment, difficult to reconstruct in fancy those fierce old days of the adaptation of man to his environment, or even those, so near to our own times, when all that he had learned from the experience of ages, was how most easily to grasp from hands, dying or dead, such conveniences of life as were necessary to his degree of cultivation, to see once more the heroes of another cycle, or the brutal wreckers of another century.

COULD THE DOG SEE?

But who can say what was visible to the clear brown eyes of the little terrier? There is a pretty story of S. Columba when about to die on another island, not far distant from that of which I have written. His faithful white horse, says his biographer, S. Adamnan, "came up to the saint and strange to say, laid its head on his bosom—inspired, I believe, by God to do so, as each animal is gifted with the knowledge of things according to the will of the Creator; and knowing that its master was soon about to leave it, and that it would see him no more—began to utter plaintive cries, and like a human being to shed copious tears on the saint's bosom foaming and greatly wailing. The attendant seeing this, began to drive the weeping mourner away, but the saint forbade him saying: '*Let it alone as it is so fond of me—let it pour out its bitter grief into my bosom. Lo! thou, as thou art a man, and hast a rational soul, canst know nothing of my departure hence except what I myself have just told you; but to this brute beast, devoid of reason, the Creator Himself hath evidently in some way made it known that its master is going to leave it.*' And seeing this, the Saint blessed the work-horse, which turned away from him in sadness."

II.—A POSTCRIPT TO ANOTHER STORY.

The story of the Haunted House at R., in Essex, told in the last number of BORDERLAND, will be fresh in the minds of many readers. Thanks to the kindness of the lady who communicated it in the first instance, we are enabled to add the following additional facts, which add greatly to its interest.

It may be remembered that among the various phenomena was that of the sound as of a person walking with a stick.

It has since been ascertained that the tenant of the cottage previous to the Mrs. B., who was so much and so frequently disturbed, was very lame, and was obliged to walk with a stick, so that it seems as if the walls had, as it were, retained a familiar sound, just as in some places we have stories of "rehearsing ghosts," phantasms which seem to repeat some more or less simple action common to them when in life.

My friend adds—

Also, from two old persons, I have heard that there was a soldier who attempted to desert from the regiment at the time the barracks existed, that he was captured, and tried to escape from the building lately occupied by Mrs. B., and that he was shot dead as he climbed over the wall close by. It was said for years after that the pathway below was haunted. I have tried to get further information, but I am told that the shooting of a deserter would not, in the beginning of the present century, when the event is said to have happened, have been held to demand a coroner's inquest.

III.—IN A FRENCH CHÂTEAU.

The following story has been forwarded to me, by a lady who has made careful inquiries as to all evidential points. The percipient, Miss A., has had many and varied experiences which, as a devout Roman Catholic, she regards rather as valuable side-lights on some of the great teachings of the Church than as matter for romantic wonderment or scientific investigation. I hold all the names and addresses of the persons concerned, but their publicatiou is not necessary. The original documents are in the possession of the Society for Psychical Research, but the story has never been published.

It will be seen that in one particular this story is, evidentially, of high value, namely that the story of the vision was written down and spoken of before the coincidence was known. This, of course, is absolutely the only condition of first-rate evidence, and for various reasons is very rare.

A PARTING PROMISE.

During the year 1868 I was received by Father C—— into the Holy Catholic Church, and subsequently became much estranged from my family, who were then what is termed plain low-church people. The good old priest succeeded in introducing me to some excellent noblemen's families in England and France, where I was most kindly received and welcomed, and I there found the true and unselfish friends, many of whom I still retain. Father C—— continued to be my director, counsellor, and guide. What, then, was my grief at receiving a letter from him in 1870, telling me that he, being a missionary, had been ordered abroad, out of Europe, and that probably he would never return. He asked me to meet him *en route* at the "parloir" of his monastery, where he had obtained permission to see me for ten minutes. My sorrow at parting was increased by the knowledge that the loss of my anchor and adviser would make me feel more than ever dependent on myself. He had been so true and faithful to me, and I loved the dear old man like a second father. He promised to write to me as soon as he arrived at his journey's end, to answer my letters, and even at that distance to advise me to his best. Our prayers for each other were to continue daily, and once a month he would offer the sacrifice of the Mass for me.

A WAKING VISION.

Time passed, but no letter came to me from Father C——. A first I felt pained and hurt, thinking myself forgotten. One evening I returned to the Château des B——, in Dauphiné, from a very pleasant excursion, followed by a dinner party, went to bed tired, and soon dropped to sleep. I was aroused, just at the dawn of day, by the *presence* of some one near my bed, sat up in

a start, and before me stood the Father C——, dressed in his soutane, and the water streaming from it. Before I had time to speak he disappeared. I felt no fear, but got up and examined the spot where I had seen the dear old priest. All was dry, and everything in my room as I had left it the day previously.

WRITTEN TESTIMONY.

Then, to convince myself that I was awake, not dreaming, I wrote down on a sheet of paper what I had seen, with the date and the time, 3.30 A.M. On going down to breakfast the next morning I told my friends what had occurred, but they treated the event lightly.

THE VISION TRUE.

Shortly afterwards I received a letter from another priest informing me that the Father C—— had been drowned. His body had been found, and his watch had stopped at 3.15 on the day I had seen the vision. In my daily prayers for the repose of the souls of the faithful departed, Father C—— has always a special remembrance, and I doubt not that I have still a place in his, and that through his pious supplications on my behalf, and those of the holy souls in purgatory, I am enabled to obtain many temporal and spiritual graces which, alone, I should be unworthy to have granted.

J. M. A.

IV.—IN BRITTANY.

I pass the greater part of my time with a very dear friend, a widow lady residing in France. I was on a visit in England during October, 1885, when I received a letter from my friend, Madame R—— du P——, begging me to return, as one of her sons was not well. The next day I set off, and on my arrival was informed that the doctor had prescribed for him a winter in the South of France, not that he considered the lungs of André affected, but that having passed most brilliant examinations, he required rest before going to St. Cyr for the army. My friend had two sons: André, 21 years of age, and René, 19, both fine handsome fellows, who had never had a day's illness. Both had been educated by the Jesuit fathers, who were justly proud of their two pupils on account of their studies and their exceptionally good conduct. I had known the boys from their birth and was like an elder sister to them, loving them as if they had been my own, and often felt a little flattered when I could easily gain a cause with them when their gentle mother failed to do so. Thus I was without difficulty prevailed upon to accompany them to Pau, taking with us a faithful family servant. The change of climate, instead of doing André good, seemed to produce the contrary effect. He grew weaker and weaker, and the hectic flush on his thin cheek roused our greatest fears, and we decided on having a consultation of three of the most eminent physicians. They advised us to remain at Pau, saying that as winter had begun it would be most imprudent to go back home again. Consumption did its slow, cruel work under our very eyes, and although René had a separate room from his brother, at some distance, he too began to droop and died before the end of the next year. We had excellent nursing Sisters for the lads, but André could not be persuaded to lose sight of me, and thought everything better when offered by my hands. Thus I scarcely left him; and if I succeeded in drawing his attention from his sad position, or shortening his long nights, or easing his cough, how fully I was repaid for the fatigue! He was so truly good, pious, patient, grateful in the extreme, and affectionate. Still, I discovered that he knew he would never recover, and that he was pining to die at home. Thus, in April we had him conveyed home in a *wagon-lit*, without change of carriage, a medical man and his poor mother accompanying him. The doctors told us that neither at Pau nor elsewhere he could live for more than a month, and we could let him have his own way. I remained behind with René, to prevent him being near his brother at the time of his death, for his poor mother said the courage would fail her, and she could never keep up his spirits as I should try to do. The medical man had previously forbidden the two remaining together at such a critical time. Never shall I forget my parting with my dearly-loved André! and the effort I made to conceal my feelings and my tears, as I saw him off by the train, knowing we should never meet again in this world, and trying to hide the truth from René, who was with me! I can still feel André's tears on my cheek as he kissed me as he used to do when a little child, when the employé came to shut the carriage-door.

A PROMISE.

His last words were, "Promise you will come to me soon; no one, even at home, can nurse me as you do, and you are so much to me, you understand me so well;" and I could only answer, "Yes, yes; God grant that we may meet very soon, and we will always pray for each other." At first he was rather better after his arrival, but a fortnight later all the worst symptoms returned, and on the 1st of May, the month of Marie, the Mother of God, he had so loved, his pure, bright spirit fled. He had, the evening previously, received the last Sacraments of the Church, edifying every one who came near to him. After the funeral was over, René and I returned to the house of mourning, and I learnt that, according to dear André's desire, the crucifix I had given him had been placed in his coffin and buried with him.

THE STOPPED CLOCK.

He died at their town residence at R——, at seven o'clock and, strange to say, the clock in his room stopped at that hour, and when wound up and the hands pushed on, would go until it came to seven again. The clockmaker said there was nothing the matter with it, but it still stops at the same hour when wound up.

THE PROMISE KEPT.

One hot day, the fortieth after André's decease, I passed hurriedly through the billiard-room to fetch something; it was noon, and the mid-day sun was streaming from the open windows on to a handsome inlaid billiard-table, the servants having omitted to close the blinds. Annoyed by this carelessness, I ran to shut them myself, when, in that bright Continental sunshine I was crossing so quickly (my thoughts certainly very far from the past), slowly walked André between the window and myself, where the rays were the most dazzling. He looked just as he did when we parted, dressed in the same dark blue suit. I had scarcely the time to stretch out my arms and to say "André!" when the vision had fled! Need I say that I fell on my knees on the spot, where we had met, as we promised to do, and cried from my very heart, "Let light perpetual shine upon him, may he rest in peace!" I have never seen dear André again, but it is my great comfort to feel his presence at times, and to know, that in His light he sees light. In my temptations, sorrows, and joys, I know now that André still prays for me, as I do for him, and I love to think that, at some time not far distant, I may again be with him and many other loved souls now being purified as gold in the fire, in order to attain that holiness without which no one shall see God. Meanwhile, most grateful am I for this great and consoling privilege granted to me, so unworthy, alas! for cannot I say with Père Hermann, "Le ciel a visité la terre," "the Church militant and the Church triumphant are united."

(Signed) J. M. A.

Aug. 25, 1895.

[Copied by M. F. C. Sept. 1, 1896.]

THE PUBLISHED EVIDENCE.

Before forwarding Miss A.'s account of her vision to the S. P. R. I searched for some press notice of the event. After some difficulty I found a notice recording that Father C. was drowned in riding across a swollen ford in New Zealand, while on his way to visit a dying person. I kept no copy of this account, so can only give you my recollection. It did not state the hour at which death took place, but the date seemed to tally with that stated in Miss A.'s account. I suppose the difference of time would be twelve hours, and that the death must have been in the afternoon.

(Signed) M. F. C.

September, 1896.

V.—A HAUNTED HOUSE IN NORFOLK.

Mrs. W. thinks it just to the original owners, who tell the following story, that the name of the house may not be mentioned, a request with which I gladly comply. This again is a story of which the *pièces justificatifs* have been deposited with the S. P. R., but which the percipient kindly gives the permission to publish—I believe for the first time. It will be noted that this story is what is called one of "collective evidence," that is, that the figure was seen by three separate persons, as well as, possibly, by the dog.

In the year 1863 we were living in Norfolk, and had never heard any rumour whatever of our house being haunted. I slept with my sister. One night I awoke, and to my surprise found the room quite light, and on the further side of the bed, looking over my sister at me, was a short old lady, in a large green poke bonnet, staring at me, with very round grey eyes; her hair was put quite back, and a wide piece of black velvet tied across her forehead. I saw all these particulars quite plainly, as at first I did not feel frightened. She was not at all unpleasant to look at; her face was very short and round. I don't remember any more of her dress or appearance than I have mentioned. As she stayed so long looking at me, I began to feel nervous, and tried to wake my sister, but could not, and I was afraid to speak. I hid my head under the bed-clothes, and fell asleep. Next morning I mentioned what I had seen to an old friend of my mother's, who was staying with us; she then told me that an old lady in a large poke bonnet, exactly like the one I described, had appeared to her a few nights previously, but she had not mentioned it, thinking it might make us nervous. My mother desired that we said nothing to the younger children or servants. The following February, my youngest sister, a child of seven, came running into the room, saying she had met such a funny old lady on the stairs, with a large bonnet. She stared at her very hard. The nhild was not at all alarmed. Once again she appeared to my mother, seeming to pass into the room, but only for an instant. After this we left the house in the winter, as this caused an uncomfortable feeling.

WHO WAS THE GHOST?

We made inquiries in the village, and heard that part of the house was very old, and formerly little more than a cottage, in which an old couple named Larwood lived. They used to quarrel fearfully, and one winter's night the old man turned his wife out of doors in the snow. She swore that, dead or alive, she would return. February was the month she appeared in, and always in the old part of the house.

(Signed) KATHERINE WAY.
FRANCES E. BAKER.

September, 1895.

A DOG SEER.

(Note by the second signatory, the sister who was in the room visited by the apparition, but who did not see it.)

Do you remember "Nap," poor George W.'s dog, that was sleeping in the Dell room, and he found him shivering with fear, and perfectly wet with fright? George said he had never known him like it. I mention this in case you would like to add it.

[Copy from original document in possession of S. P. R.
M. F. CLIFTON.]

August 30th, 1896.

VI.—A HOUSE NO LONGER HAUNTED.

The following story is not quite at first hand, but, as will be seen, it comes from a lady very familiar with the locale of the incident, and the wife of the Mr. B. who is concerned with the second adventure. The names of persons and places are in my possession. Mr. B. and Mr. C. were doctors so well-known in their own county and elsewhere, that, for obvious reasons, the names are not published. Mrs. B. writes—

Priory House—in a large town in the Midlands—was one of a good many houses occupying the site of the ancient Priory of St. Thomas the Apostle.

I first knew it in 1869, when it had the reputation of being haunted, and of having had a murder committed in one of the upstairs rooms.

Up to 1865 it had been occupied by a well-known doctor and his wife, Mr. and Mrs. C.; and on one occasion, when Mrs. C., having dressed to go out to a dinner party, was looking at herself in a mirror on the landing, she received a box on each ear, given by invisible hands.

In 1865 the house passed into the occupation of Mr. B. One night, after he had been sitting up late, reading, in coming out of his dining-room to go to bed, he saw distinctly, run down the fine old oak staircase in front of him, a girl dressed in Puritan style. He followed her into a pantry at the foot of the stairs, but she had disappeared. On one other occasion he saw a dark figure cross the landing in front of him and disappear into a room, where, of course, no more was seen of it.

In 1869 the house was renovated inside and some new windows put in, and various small alterations made, and after Mr. B.'s marriage at the beginning of 1870, no more ghosts were seen or heard.

(Signed) E—— B——.

August 17th, 1896.

There are two ways of dealing with such evidence as the above stories afford. One is to publish them without loss of time, other than the collection and collating of evidence requires, so that the reader who is (or should be) daily more capable of exercising his judgment on such matters may compare them for himself with such experiences and testimony as he may be possessed of. This is the method lately adopted by the S. P. R. for the benefit of its special circle of readers, the members and associates who receive the journal privately printed for their own use. The real student should obviously be in possession of all testimony of any evidential value obtainable, in order that he may have material for testing such theories and conclusions as his studies have already suggested.

The second system is that adopted by the Society in relation to the general public, and which may be described as the "filtration" method in contradistinction to the other, which may be called the "depositary" method. This consists in pigeon-holing all such material and of dealing out in small quantities and with suitable comments such portions of it as may be considered for the public good. From certain points of view this method has undoubted advantages, but the question remains whether it is perhaps not more fair to put the whole public in possession of whatever information the public itself has subscribed. From this point of view, and partly also perhaps because I have already said elsewhere all that occurs to me on the subject of Haunted Houses, I offer the preceding stories without further note or comment. I have nothing in particular to prove, and so I am not tempted to reserve them as illustration for any theories of my own, my theory, so far as I have any, being that the phenomenon of so-called "Haunting" is one on which we are all profoundly ignorant, and on which our chief duty at present is to provide evidence more abundant and more varied. I have seen too many "ghosts"—I won't say to believe in them, but most certainly too many to dogmatise about them.

X

III.—MR. PODMORE'S POLTERGEISTS.

ARE THEY SPIRITS OR GIRLS? BY MISS X.

IF the stories of romping spirits who throw the furniture about, and pull people's hair, and break the windows are true, it is a pity—but pity 'tis we haven't yet proved they aren't true. Mr. Podmore thinks he has, and in a long article in the *Proceedings of the Society for Psychical Research*, he demonstrates with detail that they are, generally, naughty little girls who want to make themselves conspicuous.

Whether girls or spirits, the phenomena are silly and degrading, and as I know nothing of my own knowledge to the discredit of Spirits, and a good deal to the discredit of girls, especially at the hobbledehoy, pig-tail age, personally I feel an *à priori* inclination to believe it to be girls.

Nevertheless, I respectfully contend that Mr. Podmore has not proved his point. He quotes, besides certain others mentioned incidentally, eleven cases carefully investigated by the Society for Psychical Research.

(I.) THE WORKSOP CASE.

Perhaps the most interesting case of all is the one Mr. Podmore gives first, and which he calls "the Worksop case."

It occurred in February, 1883, and was investigated in the April following. The seven chief witnesses were separately examined, and their testimony is given in full. Four others corroborated.

The phenomena were all of the romping-spirit variety. The kitchen furniture was thrown about, hot coals rolled downstairs from a room in which was no fire; carpet, harness, mantlepiece ornaments, candlesticks flew about and smashed themselves. Again and again these things happened. Here is a specimen of the occurrences:—

The women being very frightened, and White thinking that the disturbances presaged the death of his child, who was very ill with an abscess in the back, sent Tom (who was afraid to go alone) with Ford to fetch the doctor. Mrs. White meanwhile took one of the children next door. Rose approached the inner room to fetch another, when things immediately began to fly about and smash themselves in that room. After this all appear to have been absent from the house for a short time. White then returned, with Higgs, a policeman, and, whilst they were alone in the kitchen, standing near the door, a glass jar flew out of the cupboard into the yard; a tumbler also fell from the chest of drawers in the kitchen, when only Higgs was near it. Both then went into the inner room, and found the chest of drawers there turned up on end and smashed. On their return they found Rose, Wass, and Tom White in the kitchen [? and Mrs. Wass], and all saw a cream jug, which Rose had just placed on the bin, fly four feet up in the air and smash on the floor. Dr. Lloyd and Mrs. White then entered, and in the presence of all these witnesses, a basin was seen to rise slowly from the bin —no person being near it except Dr. Lloyd and Higgs. It touched the ceiling, and then fell suddenly to the floor, and was smashed. This was at 12 P.M. All then left except Tom White and his brother. The disturbances continued until about 2 A.M., when all grew quiet, and the Whites slept. At about 8 A.M. on Saturday, the 3rd, the disturbances began again.

White left the kitchen to attend to some pigs; and, in his absence, Mrs. White and Rose were left alone in the kitchen. A nearly empty port wine bottle leaped up from the table about four feet into the air, and fell into a bucket of milk, standing on the table, from which Mrs. White was filling some jugs, &c.

Then Currass appears to have been attracted to the scene. He entered with White, young Wass, and others, and viewed the inner room. They had but just returned to the kitchen, leaving the inner room empty, and the door of communication open, when the American clock, which hung over the bed, was heard to strike. (It had not done so for 18 months previously.) A crash was then heard, and Currass, who was nearest the door, looked in, and found that the clock had fallen over the bed—about four feet broad—and was lying on the floor. Shortly afterwards—no one being near it—a china dog flew off the mantelpiece, and smashed itself in the corner near the door. Currass and some others then left.

Some plates, a cream-jug, and other things, then flew up in the air, and smashed themselves in view of all who were in the kitchen—Rose, the Whites, and Mrs. Wass.

White then lay down on the sofa; but disturbances continued during his siesta. In particular, some pictures on the wall next the pantry began to move, but were taken down at once by his brother. At about 2 P.M. a Salvation Army woman came in, and talked to White. Rose only was with them in the kitchen. A candlestick flew from the bin, and fell behind the Salvation Army woman, as she stood near the pantry door. She left the room in terror. . . . The clock was a heavy American one, it was thrust out from the wall in a horizontal direction so as apparently to clear a four foot bedstead which lay immediately beneath it, and the nail from which it depended remained *in situ* on the wall.

Mr. Podmore is perfectly candid as to facts telling against his hypotheses of girlish tricks. We have such sentences as the following:—

I looked all over the house in daylight, but could discern no holes in the walls or ceilings, nor any trace of the extensive and elaborate machinery which would have been required to produce the movements by ordinary mechanical means. . . Lastly, to suppose that these various objects were all moved by mechanical contrivances argues incredible stupidity, amounting almost to imbecility, on the part of all the persons present who were not in the plot. That the movement of the arms necessary to set the machinery in motion should have passed unobserved on each and every occasion by all the witnesses, is almost impossible. Not only so, but Currass, Higgs, and Dr. Lloyd, all independent observers, assured me that they examined some of the objects which had been moved, immediately after the occurrence, with the express intention of discovering, if possible, any clue to an explanation of the matter, but entirely failed to do so. These men were not over-credulous; they certainly were not wanting in intelligence; and they were not, any of them, prepossessed in favour of White. But they each admitted that they could discover no possible explanation of the disturbances, and were fairly bewildered by the whole matter.

Locally, two explanations contended for acceptance, one that it was "electricity," which goes a long way with some people, especially when combined with "a spring," the other that they were produced by White himself, a small horse dealer, the tenant of the house.

Small horse dealers cannot, as a rule, afford to play tricks with such remnant of character as they may possess, and according to his own account White was the loser by about £9 in broken crockery. Small horse-dealers have, doubtless, also queer notions of fun, but smashing their own household gods, except, perhaps, after a horse fair and an evening at the Red Lion, is not likely to be among them. Moreover, the poor man was obviously distressed and anxious about his child, who was lying very ill at the time.

The three witnesses, too, who separately corroborated the substance of White's statements, found this theory untenable. Even the policeman, "a man of good intelligence, and believed to be entirely honest . . . though fully alive, as becomes his official position, to White's indifferent reputation, was unable to account for what he saw."

Mr. Podmore admits that when he reported on this case, thirteen years ago, he thought it "one of the most difficult to harmonise with any explanation by ordinary

material causes." Now, however, in the light of experience he thinks less of it, not because other evidence has been produced, or the character of the witnesses further impugned, but because, on consideration, he finds they don't entirely agree as to the sequence of events. I hope it may never be my fate to be examined by my good friend Mr. Podmore. He would write me down an ass, if not a hopeless liar. I haven't the remotest idea whether, when out shopping this morning, it was first a hansom cabman and then a four-wheeler that said he was going home to change horses, or *vice-versa;* whether I tore the braid on my skirt going upstairs or down at Marshall & Snelgrove's, or whether it was Hélène or Louise who first showed me ventilating sailor hats.

Nevertheless, such things would apparently disqualify me as a witness, should I be one of seven people who noticed the tower of the Portland Place Church taking a walk on the shady side of the road.

Here is Mr. Podmore's argument:—

And, indeed, if we scrutinise the account as it stands, we shall find various discrepancies and contradictions in the evidence. (1) Thus, according to White, Higgs and he went into the front room first, to see the damage done there, and on their return to the kitchen a glass jar flew out of the cupboard. But according to Higgs' version, it was after seeing the glass jar fly through the air that White and he went into the inner room. (2) White's account is that two or three witnesses were present when the glass jar flew out; Higgs says, "that no one else was in the room at the time." (3) There seems to be a doubt as to whether Rose entered the kitchen during Higgs' visit. White does not mention her entrance at all. Higgs says they found her in the kitchen on their return from the inner room. (4) Currass says he was in the inner room on the morning of the 3rd when the clock fell. White says that Currass was in the kitchen. (5) Again, White cannot remember where Rose was at the time of the incident; whilst Currass says that she was near the inner door. (6) White and Currass agree that Coulter was not present when the American clock fell and was smashed. Now Coulter, whom I saw, and who impressed me favourably as an honest man, stated that he was present when the clock fell, and also during the immediately succeeding disturbances in the kitchen.

Such are some of the discrepancies which appear in the evidence even as prepared and taken down from the lips of the witnesses by a too sympathetic reporter. It is probable that more and more serious discrepancies and contradictions would have been found if there had been no speculation and consultation and comparison in the interval of five weeks; and if each witness at the end of that time had written an independent account of the incidents.

In the face of this, what are we to conclude? If it isn't electricity, or White, or from begining to end an invention, is it spirits? Heaven forbid. If this is the sort of thing we are encouraging spirits to do, the Society for Psychical Research ought to be put down by act of Parliament, spiritualist papers suppressed, and BORDERLAND burnt by the common hangman. We have quite enough mischief and vulgarity and silliness on this side Jordan without setting our wits to devise communication with the other, if *there* we find such "spirits" as these, which, again, Heaven forbid!

For myself, I believe the explanation is still to seek. We have gradually subtracted from the "spirits" a good deal atttibuted to them even ten years ago, and before another ten has passed Mr. Myers may have had to invent a grand new Greek word to express "the movement through space of material objects without muscular effort on the part of the agent."

Meanwhile, Mr. Podmore finds a series of little girls to account for the performances (with the occasional variety of a little boy). What are all the children coming to?

It would be idle, in the circumstances and at this distance, to speculate on the real cause of these disturbances. But it is to be noted that Eliza Rose—the daughter of an imbecile mother—*was present, by all accounts, at most* of the disturbances; that they began shortly after her entrance to the cottage and ceased with her departure; and that she was regarded by White himself as the prime cause of all that happened. And if one apparently honest witness could describe himself as having seen occurrences that he knew of only by hearsay; if others could be mistaken as to the sequence of important events, and the presence or absence at given times of particular persons; it is perhaps not unreasonable to conjecture that the statements made by White and others that *some abnormal movements took place during Rose's absence* may have been incorrect, and that Rose herself, as the instrument of mysterious agencies, or simply as a half-witted girl gifted with abnormal cunning and love of mischief, may have been directly responsible for all that took place.

The italics in the above paragraph are my own, and indicate the points on which the evidence is unavoidably, and unhappily, imperfect. This being the case, it may be well to give poor little Eliza the benefit of the doubt. Perhaps in the good time coming, when we shall know all about tele-something (the spontaneous movements of mantelpiece ornaments, &c., through space), it may also be arranged that the half-witted children of imbecile mothers shall not be turned loose upon society.

II.—THE WEM CASE.

Mr. Podmore next reports a case at Wem, the evidence of which appears to have been complicated by some very hasty conclusions on the part of newspaper reporters, who alleged, without apparently much foundation, that trickery had been acknowledged. The suspected agent was a nurse girl, and it is alleged that the phenomena followed her from one house to another, a statement consistent either with the "medium" or with the trickery hypothesis.

The investigator was a Mr. Frank Hughes, and Mr. Podmore admits that—

exception has been taken to Mr. Hughes's treatment of part of the evidence in this case, on the ground that he was biassed against a belief in supernormal agencies.

There are statements signed by reputable witnesses that the nurse girl was occasionally absent during the occurrence of the phenomena she was supposed to produce. If, on even one occasion, such was the case, the naughty girl hypothesis remains not proven.

There is the usual allegation of morbid health conditions on the child's part, and Mr. Hughes found "some evidence of unusual precocity."

It is not, from any point of view, satisfactory to learn that after the disturbances she fell into ill-health, and became subject to fits. Poor child! I hope some one checked the "nurse girl's" career, and sent her to a fresh place with some warm clothes to wear, and a hoop to trundle.

CASE III.—COLONEL TAYLOR'S REPORT.

The third case was investigated by Colonel Taylor,—I will undertake to say entirely without any "bias against a belief in supernormal agencies."

A little girl of eleven rehearsed the Cock Lane story. Scratchings came upon her bed at night, till the doctor was called in. He tied her hands and the noises ceased. He was a valuable witness, and not frightened nor excited as were the other six witnesses.

There were afterwards other phenomena of the usual kind. One incident, if truly reported, could not have

been brought about by trickery, for the child was 9 feet from the place where some ornaments fell off the chimney-piece, and a clock, at the same time, off a chest of drawers. But the only witness to this was the grandmother, who may have been mistaken. It is important to note that the child had been sent upstairs by her father, without warning, to the room in which it occurred, and that Colonel Taylor is of opinion that she had no opportunity of m iking any preparations.

However, if we subtract this incident, it does seem likely that, as Colonel Taylor says, "It is most likely that the affair was begun in fun, continued in fraud, and closed in fright." This may, perhaps, count "one" to Mr. Podmore.

CASE IV.—THE MIRACULOUS CORNELIUS.

In this story the heroine is Ellen, aged eleven, the hero Cornelius, aged ten, her brother.

The phenomena consisted of the throwing of stones and dirt outside the house; raps, noises, and the movement of various articles of furniture inside the house. It was alleged, for instance, that the little girl would be lifted bodily into the air; kettles, a table and sofa would be moved about; knives would fly out of the cupboard and stick in Ellen's hair, &c, &c.

The chief witnesses are Mrs. Parker, her mother, and Robert Jeffrey, her uncle, both apparently honest and truthful.

On the other hand, Cornelius owned to the constable and the schoolmaster—let us hope so formidable an alliance exerted no undue influence—that he had done some of it, and Mr. Burrows, a bird fancier, declares he saw him in the act.

The anonymous member of the S. P. R. who inquired into the story thinks, "There is no evidence of genuineness; there is evidence of fraud."

One would like to know how it was done. Unless Mr. Jeffrey is an unheard-of liar and there is no truth in his statement in the *East Anglian Daily Times*, December 14th, 1887, what are we to make of this?

The child and her grandmother went to bed; raps followed them both up the stairs. I then heard a tremendous noise. Mrs. Jeffrey went upstairs, saw things moving about, and called me. I went up and found them in a terrible fright. I got them both downstairs for an hour, when nothing happened but a few raps, coming from where I did not know.

They went to bed again about eleven. My wife went up, and as soon as the child and her grandmother were in bed, I went up. There was no one in the room then but my wife, myself, and those in bed. As soon as I went in, the washstand fell on to me, no one being near it but myself; next I saw a clothes chest, weighing at least seven stones with the contents, jumping about the floor. I put it in its place several times. Then the chairs and all the moveables in the room seemed alive; even the brass knob screwed on the bedpost was taken off and dashed across the room. All this time the child was in bed and a bright light in the room.

Was this Cornelius, or "electricity," or a lie?

Even the member of the S. P. R. says of Mr. Jeffrey, "Simplicity and honesty are manifestly his characteristics."

CASE V.—STONE-THROWING.

The Waterford case is well known. It happened in January, 1892, and was a good deal discussed at the time. It was investigated on behalf of the S. P. R. by Mr. J. W. Hayes. The phenomena was mainly stone-throwing, and there seems little doubt that the cause was a certain Johnny, the son of the man in whose house the performance occurred.

CASE VI.—THE POLTERGEIST IN A POST-OFFICE.

This story is quite one of the queerest in the whole collection. The phenomena occurred at a post-office in a town near London.

The names and initials are fictitious, a sign we have reached a higher stratum of society. Poor people are not supposed to mind having their private affairs discussed, with full names and addresses, in print. They can always leave the neighbourhood. In two of the stories told above, they did. There is a good deal in etiquette hard to explain.

In a certain post-office, and the house adjoining, it was observed that small things were unaccountably moved and upset. At first it was supposed to be "the cat." Not a common cat, they were not common phenomena, but "a foreign cat that came about the place." Then pranks began (a little boy had just come to stay in the house), bonnets as well as chops were removed, and P. O. orders disappeared, to be found in odd places.

A new servant came named Alice, and things got worse.

Shortly after Alice came, one evening I wanted her to go out for something, and when she came downstairs with her jacket on I saw she had a peculiar white mark on the back of it. I brushed it off and told her to go upstairs again; this she did and returned at once, when I found two white marks of the same kind as before. These I removed and again sent her upstairs; she returned again marked as before. A third and a fourth time I tried the same experiment with the same result. The marks were on a part of her back which I don't think she could reach with her own fingers, but were like marks which would be made by whitened fingers being placed on her. The girl was after this always getting marks on her back, so that at the close of a day's work her back would be covered with them; she said she never felt herself touched. About this time one Sunday evening, at Miss Z.'s suggestion, I tied Alice's hands in front of her and sent her upstairs; she returned at once with the usual marks in the usual places. She said she felt no touch, but felt a cold sensation on her back while she was away. On the Tuesday following we tried the experiment again. There were present:—Mr., Mrs., and Miss Y., Mr. R., Miss Z., Miss H. (now Mrs. L.).

Mr. Y. bound Alice's hands in front of her, and secured them further by passing the cord round her waist; we sent her upstairs and on her immediate return marks as usual were found on her.

She was sent to other places besides upstairs with a similar result. She was unbound and on return from a moment spent upstairs had marks. She was again bound and the same results to our experiment were obtained. On one or two other occasions Alice's hands were bound, and on returning after being sent upstairs, the usual sort of white marks were found on her back. Once her own father thus bound her hands.

There is a niece, Ellen, a girl of sixteen, rather older than the usual naughty girl; but she serves the purpose of the theory. She has her hair cut off, an inch at a time, so if she did the business she paid for it to some extent.

A new servant came after an interrugnum (of servants and disturbances) of about six months, but then the phenomena began again, clothes and beds were soaked in water, and articles transported from one room to another. The owner of the house writes:—

What I have stated is only a small part of that which has taken place. At one time things of one kind or another went on every hour of the day; they are not now so frequent. Still on Friday, January 4th, 1895, Miss B., my assistant in the post office, lost some of her things, and on Saturday, the 19th, a folded sheet was put into the water in one of the bedrooms.

Ellen, who had gone upstairs for a handkerchief, says all was right when she left the room, but when I went up a quarter of an hour afterwards the sheet was in the water. Our servant had left us before this took place.

I have perfect confidence in my niece, and do not think for a moment that Ellen has had any hand in producing these mysterious and annoying things. Nor can I suspect either of my servants.

I have had to search the house so many times for various things that I know every corner of it, and feel sure that when things are missing and subsequently found in the yard or house, they could not in the meantime be concealed anywhere about. I am confident that if they had been in the house I should have found them, at all events, such large things as lady's hats, a teapot, &c. Small things, of course, I could not be so confident about.

There is something queer about Ellen, she was crippled and subject to hallucinations—one story of an apparition, which she tells at great length, sounds highly improbable—but her disability made her very awkward in getting about, and some of the phenomena required some agility. Mr. Podmore thinks they may, nevertheless, be referred to her agency, if we discount considerably for exaggeration and lapse of memory, and allow for assistance from the servant. Item—When there was no servant there were no phenomena.

On the other hand, Colonel Taylor remarks :—

"The greater number of the incidents would, if considered singly, be justly and naturally referred to the ordinary action of some one or other of the occupants of the house." After considering each incident separately, and pointing out a possible explanation by normal means, he proceeds: "As to the marks reported to have been repeatedly produced on the servant's back, if any reliance is to be placed on the accuracy of the narrators, and if the amount of evidence available is considered sufficient, these may be considered, I think, as beyond explanation by ordinary means."

CASE VII.—THE DURWESTON STORY.

The Durweston case is fresh in the minds of all readers interested in psychic phenomena and I need only remind them of the incident.

The following is an extract from the *Western Gazette*, January 11th, 1895.

The little village of Durweston, situate about three miles from Blandford, has been for some weeks past the scene of considerable excitement in consequence of the supposition that one of its cottages is haunted. The cottage in question is one of a double tenement, situate at Norton—a spot isolated from the rest of the village, some considerable distance from the highway, and on the outskirts of a wood. The cottages are owned by Viscount Portman; his keeper (named Newman) occupies one, and the other until recently has been in the occupation of a widow (named Mrs. Best), her daughter, and two little orphan girls, who were boarded out to Mrs. Best by the Honourable Misses Pitt, of Steepleton. It is in the latter house that these occurrences took place, which have caused such a scare in the village. More than a month since Mrs. Best—who, it may here be stated, is a most respectable woman, of a quiet, inoffensive disposition, and on good terms with her neighbours and the village generally—became puzzled by faint knocking and scratching in various parts of the house, and could account for the same in no possible way. As days passed there was a repetition of these strange noises, which gradually increased in sound, until they could be heard by the keeper, Newman, in his own house. About a fortnight since these sounds—which the village blacksmith, who was an auditor of the same, described as then being as heavy as sledge-hammer blows—were succeeded by still more startling events, for, according to Mrs. Best's version, stones came violently through the bedroom windows, smashing the panes, and then returned through the windows. The neighbours instituted a thorough search of the surroundings to see if there was any one in hiding who was playing a joke upon the woman, but there was not the slightest trace of a human being, nor of footsteps.

This time there are two little girls, and a double chance for Mr. Podmore. The story was investigated by Mr. Westlake on behalf of the S. P. R., and he collected the evidence of the rector and the schoolmaster and others on the spot. The children were separated and the phenomena followed Annie, the elder child. Then Miss Mason, the Inspector of Boarded-out Children, took the child to London, and we have heard no more of her. The story is incomplete, and Mr. Podmore writes :—

It will be observed that the account given by the educated witness, Mr. Anderson, the rector, of the phenomena observed by himself is quite compatible with trickery on the part of the children. But this supposition implies in Mrs. Best either connivance or, in the alternative, a degree of stupidity which it is difficult to credit. This is a real difficulty; since Mrs. Best, a Nonconformist, was by all her fellow-villagers, even including the Rector, looked upon as a thoroughly respectable woman; and the sequel of the outbreak, at any rate, was most detrimental to her interests, since she lost in the girl Annie a lucrative lodger, who had been with her for nearly four years.

It is hoped that Mr. Westlake is about to publish further details of this story.

CASE VIII.—THE FRAUD AT HAM.

The Ham Case was reported at great length in *Light* only last year. It was a horrid story, and one of the details, the throwing of two cats into the fire, was worthy of the alleged French Satanists. There was the usual romp of the furniture and hideous imbecile phenomena attested, on one occasion by ten persons, besides the owner of the house and his family, which included a certain Polly, as usual, the nucleus of the whole business.

The case caused tremendous excitement in the neighbourhood, especially among uneducated persons.

It is a miserable story, as told by Mr. Westlake, and makes one wonder whether we may be wrong in spending precious time over such investigations at all, and whether, when we leave the School Board to teach the orphan boy to read, and teach (not at all effectively) the orphan girl to sew, we are forgetting that

> For God's possible is taught by His world's loving—
> And the children doubt of each.

And then, poor little diseased souls, we investigate them. Here is Mr. Westlake's letter :—

The "Ham Ghost" is a humbug *now*, whatever it may have been. I made friends with the cats, and their mistress, poor child, gave me a private sitting of some two or three hours, in the course of which she moved between forty and fifty objects when she thought I wasn't looking (her plan being to watch me till I looked away.) However, I saw her in contact with the objects with every degree of distinctness, and on seven (at least) occasions by simple devices I had a clear view of her hands in contact with the objects and saw them quickly moved. I entered into the spirit of the thing, and said nothing to anyone, beyond suggesting to the lady (Miss Woodman) at the Manor House that the affair would probably cease if no further attention were paid to it, and that some one would do well to watch the child.

She is a dwarf, aged twelve, who had only lately learned to walk, pale, with long black hair and eyes, very sharp, and watches one like a cat a mouse. Her mother is said never to leave the house or allow the child to do so.

But it is curious that a little child should succeed in deceiving a whole country side, and especially in deceiving he parents (for I do not think they are implicated;—if th ...e . picions,

they smother them; they appear genuinely worried.) The mother would sometimes ask the child, after a particularly barefaced "upset," whether she did it, and she always denied.

CASES IX., X.

In two of the remaining cases the agents of the trickery were brought to confess their misdemeanours, the more contemptible that they, as well as the foolish people who were taken in, were educated persons, and they all ought to have known better.

CASE XI.—MISS Q.

The final case is, however, interesting, mainly because even Mr. Podmore can find no trace of abnormality in either of the persons suspected, a Miss Q., a young lady visitor to the house in question, and the grown-up son,. Y. Z., of its owner, Mr. Z. Perhaps (accepting for the moment the hypothesis of fraud) Mr. Podmore does not consider the kind of vanity which makes people desire to be interesting, abnormal!

Miss Q. came to stay with the Z. family. Mr. Podmore has analyzed the phenomena occurring during her visit.

I find that there were sixty-six disturbances involving movements of material objects during the period of a fortnight. On thirty-four of the sixty-six occasions, Y. Z. and Q., either together or separately, were the first to arrive on the scene of the disturbance; and in most of the thirty-four cases, they were the sole witnesses that any movements had taken place, the rest of the household being generally contented to accept their report. In the remaining thirty-two instances, in which the movements were testified to by other members of the household, the disturbances consisted sometimes of furniture being found by the servant in the morning displaced, Y. Z. himself having found it similarly displaced on the previous evening and having, according to his own statement, replaced it: in other cases furniture was displaced in rooms which Y. Z. or Q. had recently passed through, or objects were thrown from or from the direction of Q.'s bedroom when she was in the room alone.

On a later occasion, when Mr. T., another investigating Psychical Researcher, went to the house, one night various things were thrown from the direction of Miss Q.'s room when no one was watching. Finally she professed to be frightened, and went downstairs, and the phenomena began there.

The next night the same phenomena recurred, and it was observed that Miss Q.'s room had two doors, one of which was locked on the *outside* through the greater part of the disturbances; of the other she herself had the key. Nothing took place outside the locked door; but many objects were moved outside the other door. Finally, on the second night, after many things had been thrown out from the unlocked door, and many movements had taken place in its vicinity, Miss Q. was requested to stand close to the locked door. The lights were put out, and the request was then made that some movements should take place in the neighbourhood of the other door, *i.e.*, at a distance of some yards from Q. The investigators waited twenty minutes, but nothing more took place. Q. left the house the next day, the phenomena ceasing with her departure.

In phenomena of this kind one exception disproves the rule. One single phenomenon beyond human agency obliges us to reconsider our conclusions, but in this case that phenomenon is missing.

Mr. Podmore has other cases in addition to the classic eleven, one in which the cook was caught disarranging the furniture, and three rapping stories of the Cock Lane variety, in each of which a little girl seems to be at the bottom of it.

The same is inferred in another case sent to the society by General Pitt Rivers, well known, among other reasons, as an antiquarian and folk-lorist, knockings again, and a little girl at the bottom of it.

A SUMMARY OF THE EVIDENCE.

Let us summarise Mr. Podmore's criticism of the eleven cases. The remarks in square brackets are my own.

I. Witnesses uneducated. Phenomena very surprising. Allow for lapse of memory, for mal-observation, and note discrepancies in some [mainly irrelevant] details.
II. Trickery confessed and detected. Group with I. [Neither confession nor detection a certainty.]
III. See No. I. [Trickery probable, at least in part.]
IV. Trickery detected and confessed [though not apparently, an adequate explanation of all the phenomena].
V. Trickery detected [not confessed].
VI. Witnesses educated. Evidence contemporaneous. "Not difficult to explain as trickery."
VII. See No. I.
VIII. Trickery detected, not confessed.
IX. Group with No. VI. Trickery confessed, not detected.
X. Group with VI.
XI. Group with VI.

In four cases trickery was detected, in three confessed. That is to say in three cases we know, and in two others we allege, trickery, five in all. Mr. Podmore philosophises, "There is, therefore, strong ground for believing in trickery as the true and sufficient explanation in all these eleven cases."

Another way of stating the case, if he will permit it, is this. Out of eleven cases we may dismiss three (2, 4, 9) as non-evidential, always supposing that, even in these three, we have not, as perhaps with Eusapia and some other mediums, a probable residuum of the real, which may have suggested the artificial.

Of two more (5, 8) we may perhaps say the same. This leaves six, including the important Worksop case to be accounted for, at least as to some of their details.

AN EXPLANATION WANTED.

There seems, I venture to suggest, room for some hypothesis other than that of naughty girls or mischievous spirits. Personally I think neither impossible, but the almost uniform presence of some morbid condition which Mr. Podmore has insisted upon, may perhaps indicate the direction of our search for a third alternative.

There are many who think the "sensitiveness" of genius is not far removed from the hysteria of the morbid Elizas and Pollys, of whom we have heard, and again that genius is the power of externalising the more subtle parts of our consciousness.

While absolutely assured that for seership of the higher kind, we need a sound mind in a sound body, and that to that soundness the Seeing quality is an actively contributing factor, I think it, nevertheless, conceivable that such useless, degrading, and mischievous phenomena as we have been studying, may be encouraged by some morbid state of health, such as Mr Podmore has so skilfully diagnosed in his naughty girls, a state of vicious self-consciousness, dislocation of physical conditions, and lack of self-restraint, as unwholesome in its source as it is degrading in its expression, but which, nevertheless, may have some relation to that great question of human faculty, which it is the object of psychical enquiry to explore. X.

IV.—SOME MISCELLANEOUS GHOSTS.

Nothing fresh has been reported about Silverton Abbey, but it may be worth while to publish a view of this haunted house, if only in order to show how exceedingly modern may be the mansions which the ghosts of the dead or the living choose to inhabit.

THE WICKED COUNTESS AND HER LOVER.

MRS. RUSSELL DAVIES sends me the following characteristic letter, from which it would appear that she has succeeded in proving the connection between her ghosts and the wicked countess :—

In the October, 1895, issue of BORDERLAND, you published certain queries sent by me to you, *re* the infamous Countess of Essex and her second husband, Viscount Rochester. This brought forth a letter from America, signed "An American Admirer," presumably of yourself. This admirer informs me that I shall find an answer to my queries in the "Collection of State Trials" in the British Museum. Then he goes on to remark that "Henley" seems to be out of the question as their place of residence, and hopes that Mrs. R. Davies's ghosts have a more substantial foundation than her tradition. I now write to thank the "American Admirer," and to return in full his own remarks, and express the hope that in future he will be cautious in giving his opinions or expressing his hopes. Thanks to the courteous and kinder efforts of an English lady, I have pretty conclusively proved that my ghosts and traditions were reliable, and that "Henley" was the likely place of the semi-imprisonment, and that "Grey's Court," now in the possession of Sir Francis Stapleton, and situated about, or less, than two miles out of Henley-on-Thames, was the home of Lady Frances Howard, afterwards Lady Devereux and Countess of Essex. In fact, she owned the place in her own right.

Our house was called "Grey's House," and it was in the garden of this place I saw these ghosts of the wicked countess and her equally wicked husband, whom my queries referred to. The "American Admirer" I refer to the British Museum, or can supply him with authentic history which he also seems to need, and beg to assure him my ghosts have a more substantial foundation than his opinions.

The letter which Mrs. Russell Davies refers to is as follows :—

Mrs. Russell Davies will find an answer to her queries in the "Collection of State Trials" in the British Museum. The culprits were the Viscount Rochester, favourite of James I., and the divorced wife of the Earl of Essex. Their victim was Sir Thomas Overbury, Governor of the Tower, who had opposed their marriage and was poisoned by their procurement in 1613. One of the conditions of the commutation of their death sentence was that they should reside in a distant part of the kingdom and never enter London. Henley seems to be out of the question. It is to be hoped that Mrs. Davies's ghosts have a more substantial foundation than her "history" or tradition.

AN AMERICAN ADMIRER.

A GHOST AT BRIGHTON.

Mr. Thomas Lucas Smith writes to the *Daily Telegraph* of September 26th, as follows, from Mansion House Chambers, E.C.

On Thursday I was stopping at the house of a friend at Brighton, and, having remained up reading for some time after the family had gone to bed, I at last, it being nearly twelve o'clock, prepared to retire to rest. On going upstairs I seemed to catch a glimpse of a patch of moonlight on a wall by the window on the second landing. As I drew nearer, to my utter astonishment, this gradually took the shape of a woman, about thirty, tall, well formed, and clothed in some plain garment, which might have been a shroud. She was gazing earnestly into the grounds through the window, a very sad expression on her face. Suddenly she gave a deep sigh of such utter lament that it startled me more than even the first sight of the apparition. Then her form grew indistinct and in a few seconds vanished. I examined the wall, but found no trace of anything abnormal. In the morning I related the strange adventure to my host, who was remarkably upset at my narrative. He said there was a family secret he could not reveal, and contented himself by asking me to inspect a certain picture in his possession. I was astonished to find the ghost and this portrait to exactly tally. The latter must have been at least seventy years old. I await an "explanation" from those scientists and conjurers who laugh at spiritualism. I know that my experience is real.



"SILVERTON ABBEY."

POLTERGEISTS AND EXORCISTS AT FONTAINEBLEAU.

L'Eclair for June 25th, downwards, has reported persistent noisy hauntings in Valence-en-Brie, near Montereau, in the Forest of Fontainebleau. There are the usual rappings and strange noises, and in addition a voice is plainly heard. On June 26th, there arrived M. le Docteur Eucausse and L'Abbé Schnebelin, who produced for a time a cessation of the noise. L'Abbé Schnebelin claims to possess the power of preventing evil spirits from disturbing the repose of the living. To overcome these pernicious influences, all that is needed is a powerful will and a weapon pointed towards the spot where the manifestations are occurring. The manifestations entirely ceased for a time, but on July 11th, it was reported that the voices, noises, &c., have begun again with even more violence than in the past.

IX.—PSYCHIC PHOTOGRAPHY.

A RECORD OF EXPERIMENTS WITH AND WITHOUT THE CAMERA.

THERE is quite a sheaf of reports to hand this quarter describing the production of psychic pictures with or without the intervention of the camera. I print the more notable of these as they came, inviting our readers who experiment to let me have the report of the results which they obtain.

I.—"LUMINOUS LIFE PICTURES."

An investigator who has from time to time reported to me the results of his experiments, last quarter decided to allow me to publish some statement on the subject in BORDERLAND. He is one of a party of students of psychic phenomena, who sit more or less regularly in circle for the usual purposes of a séance. At the beginning of this year they decided to try and see whether they could obtain any psychic pictures on sensitive plates if the box containing unopened plates were placed in the centre of their circle. The results astonished them not a little. My correspondent sent me two sets of four photographic prints, which he assures me were obtained under the following circumstances:—On January 15th a box of Ilford ordinary quarter plates were purchased, and brought unopened to a darkened séance room. There he opened the box. Ilford plates are done up in packets of four. He took one packet, placed it unopened in another quarter-plate box. This box he closed, and put it on his friend's hand, covering it with his own. There he allowed it to remain for about one minute. He then took the box into his own hands, and held it there for a few minutes. Then without ever allowing the box to pass from his possession, he opened







LUMINOUS LIFE PICTURES OBTAINED WITHOUT EXPOSURE.

the box, unfolded the paper, and developed the plates in the ordinary way. Until the plates were placed in the developing tray, they never left his hand. But when they were in the developing tray, what he calls luminous life pictures were developed of a very extraordinary character. On the top plate no distinct form was visible, but in the shadowy outlines various figures and faces could be discerned by a lively imagination. On the bottom plate there was a well-defined, dark finger shape, across which lay a light figure that might be held to resemble a female. These indistinct and shadowy forms will not bear reproducing here, and the reader must be content with the description. It was otherwise with the pictures which developed themselves on the two middle plates. I reproduce them here, for the picture is better than any description. My correspondent assures me that this statement is a literally exact narrative of what took place. He has nothing to gain by deception. He gave me the prints and the statement. I paid him nothing. He does not wish me to mention his name, or to give any clue to his identity. He is, he says, a searcher after truth, and he is willing to swear that these strange pictures of the Cross on the shield, and the crucified figure covered with pearls, came on the new plates unexposed under the circumstances mentioned above. Every plate was differently impressed, and that without being exposed. They were handled in the dark by two persons in a circle of four or five, and the result is before us.

The second set of four plates which he sent me were obtained at a later sitting. Similar precautions were taken as on the previous occasions. But when the plates were developed, this strange result was discovered. All the plates had pictures, but some were positives and others were negatives. Nos. 2 and 3 had to be transferred to a lantern slide before they could be printed from. I reproduce one of them, in which two portraits distinctly appear. How they came there I do not know. Neither does my correspondent. But his theory is that, like the others, they were impressed upon the plates by the intelligences, invisible to non-clairvoyant eyes, with whom the circle was in communica

tion, and who gave the productions the name of luminous life pictures. Whatever his theory may be worth, his testimony is emphatic that no one touched the plates but himself from the time he bought them till he developed them. The box in which the wrapped-up plates were placed was handled only by one other besides himself, no camera, no Röntgen rays, or anything else was used, and yet here is the result! He says that he has obtained quite as good results in a room brilliantly lighted with gas, but of that we may hear more another time.

II.—A PHOTOGRAPHER'S EXPERIMENT.

ANOTHER correspondent, who has made a similar experiment, quite independently of the writer of the foregoing narrative—they are not acquainted, live in different towns, and have never met—sends me the following account of how he fared in taking luminous life pictures without exposure.

I wish to tell you of an occurrence that has happened to me, and one which will bear the strictest scrutiny. I am a believer in the phenomena of spiritualism and a member of the O. P. S. Manchester. I and my employer have recently started in photography, and this Quarter's BORDERLAND has an article on Psychic Photography, which interested me and my master so much that we agreed to try an experiment or two. I must say, in truth, that my employer is neither a spiritualist nor a sceptic. He is a methodist preacher of undoubted probity, and any inquiries made as to him will be truthfully answered. Now to the matter. On the evening of Wednesday, August 5th, I opened in the dark room a fresh packet of Paget xxxxx quarter plates, in the presence of Mr. C. and his daughter. Mr. C. then selected one from the packet of four, and I then did it up in paper and placed it in an empty plate box, then I passed a tape round it and sealed it in three places with a seal "J. M." The other plate which Miss C. selected I did in the same way. I then gave the seal to a friend in the house with instructions to take it home with her for the night. This friend's name is Miss A. S. Then both Mr. and Miss C. took their boxes upstairs and Mr. C. even took the precaution to place his in a drawer under lock and key. They had no particular thing to expect or wish for. The next morning about 10.30 we all three went into the dark room and, after examining the seals which were intact, I mixed the Ilford Developer as per usual formula. After some few minutes Mr. C.'s selected plate showed signs of having been exposed and the enclosed print, which is untoned and unfixed, is one which is taken from the negative which resulted. I believe I had the developer too strong as the picture seemed slow, and so I believe I spoilt what would have been a portrait. Miss C.'s plate remained white with no trace of anything on it. Now, Sir, can you account for this? I enclose our card as bona fide; you may make any use of this, but please keep the names out; my employer will tell you anything he can; we are both bewildered as to the cause after such precautions being taken. I shall be quite agreeable to send you the negative if you wish it.

The print enclosed is an ordinary quarter-plate print, but in the centre there is an irregularly-shaped pear-shaped figure of bright white, about the size of a penny-piece. Around this there are a number of rays not so bright. No figure or features are discernable. The experiment had better be repeated.

A possible explanation of the appearance of some figures on the plates is sent me by Mr. G. Henslow, of Drayton House, Ealing. He says:—

I have had a conversation with an eminent chemist, who says it is not at all an *à priori* improbability, though he has no actual knowledge of the fact, of the glass itself retaining the picture; still there are other well-known facts which lend countenance to the suggestion. Thus the glass over an engraving hung upon a wall has been known to receive a copy of the engraving itself. Then there are "breath" pictures, *e.g.*, place a coin on a sheet of glass and breathe on it. Let it dry, when no trace will be visible, but breathe on the glass again, and an outline of the coin reappears. He, therefore, thinks that it is quite possible some molecular change may take place—possibly with some kinds of glass and not others—so that the picture may be, so to say, caught by the glass, especially if it has been a long while before being cleaned off.

III.—AN AUSTRALIAN EXPERIENCE.

THE production of "spirit" photographs is usually explained as the natural result of a desire on the part of a scoundrel to make money out of a fool. But this explanation does not fit when the photographer on whose plate the "spirit" form appears regards such an appearance as bad business, spoiling a negative, and exposing him to ridicule and contempt. Such a case is that which is reported to me from Melbourne by the writer of the following letter:—

Glenroy, Melbourne, Australia, *July 30th*, 1896.

SIR,—I am sending you this post a photo of Mr. James E. Cottew, 673, Spencer Street, West Melbourne, and before doing so I have made all inquiries in reference to the matter that I could. I have seen Mr. Cottew a number of times, and he informs me that he has been a believer in spiritualism for about eight or ten years, and that a few weeks ago he went to Yeoman & Co., photographers, Errol Street, N. Melbourne, who did not know anything about him, and were strangers to him; but prior to going he was wishing that a spirit form would be on the photo. I went to the photographer, who showed me the negative (I am an old photographer myself, having been in business in Cotton Street, Melbourne, some fifteen years ago), and the spirit form (or what it is) was on the negative; and he (the photographer) said he could not account for it, unless the maker of the plates (imported ones) had used old glass negatives. I told Mr. C. that I should like to send you a copy, and he is quite willing you should make any use of it that you thought proper. Perhaps you may be able to put it to some severe test. I have shown it to some photographers, who, while not admitting it to be a spirit-photo, cannot say how it was done, and I cannot get any nearer.

I must say there was nothing in the manner of the photographer who took it to lead one to disbelieve him. He expressed regret at Mr. C. having come to his studio, I suppose in consequence of my and other inquiries. With reference to myself, I am a Justice of the Peace, and when in England was with the firm of John Edelston & Son, pin, file, and tool manufacturers, Warrington, Lancashire, and am a friend of Mr. R. Stewart, who is a retired photographer, and tells me he is corresponding with you. However, you can make any use of the photo and information, and my name if necessary, that you may think proper.

Yours very truly, D. EDELSTON.

The photograph sent is a half-length portrait of an elderly gentleman. On the left-hand side of the picture there appears the unmistakable, although slightly indistinct, portrait of a lady. The head and shoulders alone are visible; the hair is long; the neck bare. It is on a much smaller scale than the portrait of the sitter. A sixpence covers the psychic portrait, whereas a penny barely conceals the head of Mr. C.

IV.—A "FAKED" SPIRIT PHOTOGRAPH.

THE *New Zealand Times* of June 18 published the following sensational item:—

EDISON AND RONTGEN OUTDONE

A WAIPAWA PHOTOGRAPHER TAKES THE PICTURE OF TWO PHANTOM HORSES AND RIDERS.

THE GHOST QUESTION SETTLED.

THE PHOTO MAY BE SEEN AT THE OFFICE OF THE NEW ZEALAND TIMES.

Special to the New Zealand Times.

Waipawa, *June* 15.

Everybody in Waipawa has heard of the ghosts at Mr. "Joe" Rhodes' run—"Springhill." Thinking that people all over the world would be interested in this striking phenomena, your "special" armed himself with the best amateur photographer in Waipawa (Mr. W. S. Russell, of the Bank of New Zealand) and proceeded to the scene where the supernatural takes place. First let me make an explanation. Some years ago two jockey boys were exercising two 'hurdlers," when, by an accident, both horses and both riders were killed, just after jumping a fence. Every year, at the month, day, and hour of the accident, two phantom horses, with phantom riders, may be seen jumping the fence at the place where the accident occurred. Well, on the 13th day of June (the anniversary of the accident), just before 11 A.M., behold your humble correspondent, the amateur photographer, and a party of witnesses, anxiously waiting for the phenomena to take place. Presently a low moaning is heard, and then, with a rush, two shadows, shaped like horses, are seen approaching the



A "FAKED" SPIRIT PHOTOGRAPH.

fence. When they come near, the onlookers notice that shadows of men are on the horses' backs. As they rise to the fence we hear the "snap" of Mr. Russell's camera, and it makes us start. And well it should, for when he develops the plate, we find the photo produced, of which I send you a copy to hang up in your publishing office. Perhaps "that good man," Mr. Stead, can explain the phenomena; but, in any case, the photograph is worthy of the attention of your Wellington amateur photographers and others. Among the onlookers shown in the picture are a number of well-known Hawke's Bay people, including Dr. Reed, Misses Godfray and Millers, and Messrs. White, Howard, Rhodes, and Oldfield, all of whom may be seen right through the horses.

A correspondent in New Zealand sent the cutting to Mr. Rhodes, whose portrait appears immediately under the leading horse's nose, and asked him what he knew about it. Mr. Rhodes wrote as follows:—

Re "Phantom Photo," I am seriously annoyed about the whole thing, and had I thought for a moment that anyone would have believed the story, I should have contradicted it long ago. Thanks for paper. It is needless for me to say that the story is untrue and was put in the paper without my knowledge or consent. The photo is genuine and the result of an accident, which any photographer could explain.

I am writing a letter to Mr. J. Innes to-day, and when I find out for certain who the author of the thing was he will have a bad time.

As the "phantom" horses have attracted some attention, I reproduce them here as a sample of a "fake."

V.—MR. BOURSNELL'S PICTURES.

Mr. Boursnell, who has had such astonishing "shadow pictures," has now invaded the field of dorchagraphy,

with his usual *élan*. He sends me the print of a picture which he swears he obtained from an unexposed plate. It is a picture of an armed figure on horseback. The good Boursnell is of opinion that it is a psychic reproduction of a portrait of Jeanne d'Arc.

In the old domain of shadow pictures, as he calls them, Mr. Boursnell still reigns supreme. He sends me a photograph, representing the materializing medium, Mr. Craddock, with a spirit form in attendance. Mr. Craddock was photographed twice each time, with a different figure. Mr. Boursnell also sent me a very good portrait, clear and well defined, of the sister of two



MR. STARLING, WITH "SHADOW PICTURE" OF UNKNOWN LADY.

(*From a photograph by Mr. Boursnell.*)

ladies who sat for their portraits. Most of his shadow pictures are white, but this particular figure is exactly as if from life.

Mr. Evans, or, as he now signs himself, J. O. Starling, *né* Evans, sends me a whole bunch of pictures taken by Mr. Boursnell, while Mr. Starling was before the camera. Certainly some of them, notably No. 56 and 56A, look as much like obvious and clumsy frauds as any I have ever seen. But as Mr. Traill Taylor remarked, the most genuine often appear to be the most fraudulent. The figure looks as if it were cut out of a picture and photographed. In No. 55 we have the

same figure reversed—the pose exactly the same in both. But in No. 57, where we have a reduced version of the same form, the headgear is different. The same impression is produced by No. 50 and 52, in which the "spirit" is for all the world like a photograph of one of the transparencies children stick on window-panes. I reproduce one of this set here, which will explain what I mean. In No. 52 the leading lady has a companion, who appears equally artificial. No. 47 shows what Mr. Evans believes to have been a spirit envelope and bunch of flowers presented to him as a reward for writing a strong letter to a man who had questioned the authenticity of the shadow pictures. No. 53 and 53A are most peculiar. The background is fantastic in the extreme. Mr. Evans sat twice, the focus was changed,



MR. BOURSNELL'S "JEANNE D'ARC."

the background was altered, but the psychic background was unaffected by these changes, as, of course, would be the case, supposing the plates had both been exposed before. The curious braiding across the sitter's breast is odd, and so also is the gargoylish expression of the features immediately behind. The figures further behind still seem reproductions of a German photograph. Three or four of the familiar forms reappear on other photographs, one of the most remarkable being No. 48, where the shadow of the sitters even appears as if surrounded by flames. The boy was burnt to death in infancy. Altogether, the collection is very curious, and increases my regret that Mr. Boursnell should not be willing to submit his curious gift to close, independent scrutiny, under conditions which render deception impossible, on this side at least.

VI.—ARE PSYCHIC PICTURES FRAUDS?

A correspondent in Montreal writes to point out that the figure in the No. 2 psychic picture, obtained by Mr. Glendinning in the dark, exactly resembles a figure in the picture by F. X. Winterhalter of "Roderick the Goth seeing Florinda for the First Time." I think the picture is in Paris. The figure is Florinda, and forms the centre of a large group. I have not been able to procure a photograph of this picture in London. Perhaps I may succeed better in Paris.

ALLEGED PROOFS OF FRAUD.

At the Inaugural Meeting of the newly formed "Birmingham Spiritualist Evidence Society" on September 22nd, Mr. Brian Hodgson exhibited some lantern views of "Spirit Photographs." The *Birmingham Daily Post* published next day a letter from the pen of Dr. Hall-Edwards, who had been present at the meeting. Dr. Hall-Edwards said:

I have always contended that the scientific application of photography to the investigation of Spiritualistic phenomena would at once and for ever prove or disprove the assertions of believers. From the lantern-slides exhibited it would be very difficult to make positive statements, nor should I venture to do so had I not carefully examined the photographic prints, from which a number of these slides were prepared. I have no hesitation in saying that a large number of these are such that no person with the slightest experience of photography could be deceived by them. In three or four of them the "spirits" have, in my opinion, been prepared from woodcuts, which have been cut out with some sharp instrument. On examining these prints with a lens, the marks of the engraving tool are plainly visible. . . . The remainder of the slides have undoubtedly, in my judgment, been produced by two exposures, and in one instance the background is plainly visible through the sitter's head. There was no picture shown which could not be produced by ordinary photographic "dodges." . . .

THE CYPRIAN PRIESTESS ONCE MORE.

Edina writing in *Light*, September 26, describes a séance at Mr. Duguid's house in Glasgow in the month of July. Mr. G. (not to be confounded with Mr. Glendinning), before leaving Edinburgh, bought twelve plates, brought them with them to Glasgow, where they were all exposed. The first six, where Mr. G. was the sitter, while Mr. Duguid took off the cap, were blank Then Mr. Duguid became the sitter, while Mr. G. took off the cap.

The first psychic photograph, on the seventh plate, was that of the (so-called) Cyprian Priestess, whose reality and personality have so often been discussed. On this occasion, however, although the face is distinct, the drapery is different from that given in former photographs, consisting in something resembling a white sheet roughly and carelessly thrown round the form, but revealing in quite a natural position a plump hand and arm held across the lower portion of the chest.

In the third batch of plates, when Mr. Duguid took off the cap and Mr. G. sat, the Cyprian Priestess reappeared. At a séance he had with Mr. Duguid, in Glasgow, about the middle of August, Mr. Glendinning obtained a very clear full-length portrait of the so-called Cyprian Priestess, clothed as in the photographs in July, with the arm again exposed, but with this important difference, that the head gear as it appears on the frontispiece to "The Veil Lifted," is exactly reproduced.

X.—HYPNOTISM.

M. LIÉBEAULT, THE HYPNOTIST OF NANCY.

ALL who are interested in Hypnotism from the point of view more especially of therapeutics, but also of Psychical Research, cannot fail to honour the name of Liébeault. As all students of the subject know, so great was the prejudice of the public, that though curative hypnotism had been practised under varying conditions since about 1778, it was not until about 1840, in the time of Braid, that such practice came to be regarded as in any degree reputable.

In 1860, with a courage difficult to appreciate now, M. Liébeault opened, in Nancy, a free dispensary for the poor, in which hypnotic treatment was a regular part of the system. In 1866 he published some account of the results achieved, but his work was received with suspicion, if not with actual contempt.

LIÉBEAULT AND HIS CONTEMPORARIES.

Meantime, Charcot had begun his work at the Salpêtrière, but with opinions and purposes so different from those of Liébeault, that the two can hardly have afforded each other any mutual support. With Charcot, Hypnotism was a method of inquiry, with Liébeault of cure. "You cultivate hysteria at the Salpêtrière," the Nancy students used to say, "you don't cure it." To the one Hypnotism was the clinical demonstration of a neurosis, to the other it was a healing agency, mental, moral, and physical. When, a few years ago, M. Liébeault retired from active practice after thirty years of beneficent industry, the enthusiasm and gratitude exhibited by his fellow townsmen and others, from far and near, testified to his popularity, and to the appreciation of his achievements. We are indebted to a French correspondent for the following notes of a recent personal interview:—

SOME PERSONAL FACTS.

In answer to a question as to his family history and the effect which the study of Science has had upon his personal faith and belief, M. Liébeault said: "If such information will cause you any gratification, I have no objection to tell you that I am the twelfth child of a farmer in Lorraine. All my family being fervent Catholics, they had the idea, partly from family pride, of bringing me up to take Orders. As, even thus early, my tendencies were in an opposite direction, I met their intolerant determination with a degree of resistance, to which they finally yielded. I then became a University student, passed through the various stages, and took my degree as Doctor of Medicine, at Strasbourg, in 1850. It is thus evident that I am not young! As to how I came to be a student of Hypnotism, that would be a story too long to tell. Briefly, however, I may say that it was without any help or master, other than that of a manual on Animal Magnetism.

WHAT HYPNOTISM IS.

"Hypnotism is that branch of psychic science which has for object the study of the passive states of the human mind, such as Sleep for example, as opposed to the entirely different study of the active or waking states.

"The passive states, whether they originate in self-suggestion by the action of the Subject turning his thought upon himself, or by suggestion from an external mind, are all produced upon the same basis, the fixation of one or two leading ideas, which take such hold upon the brain that they can only be dislodged by a voluntary effort.

[The act of waking up is, for example, often accompanied by more conscious voluntary effort than that of going to sleep, when we merely resign ourselves to the one idea that we ***are*** going to sleep.]

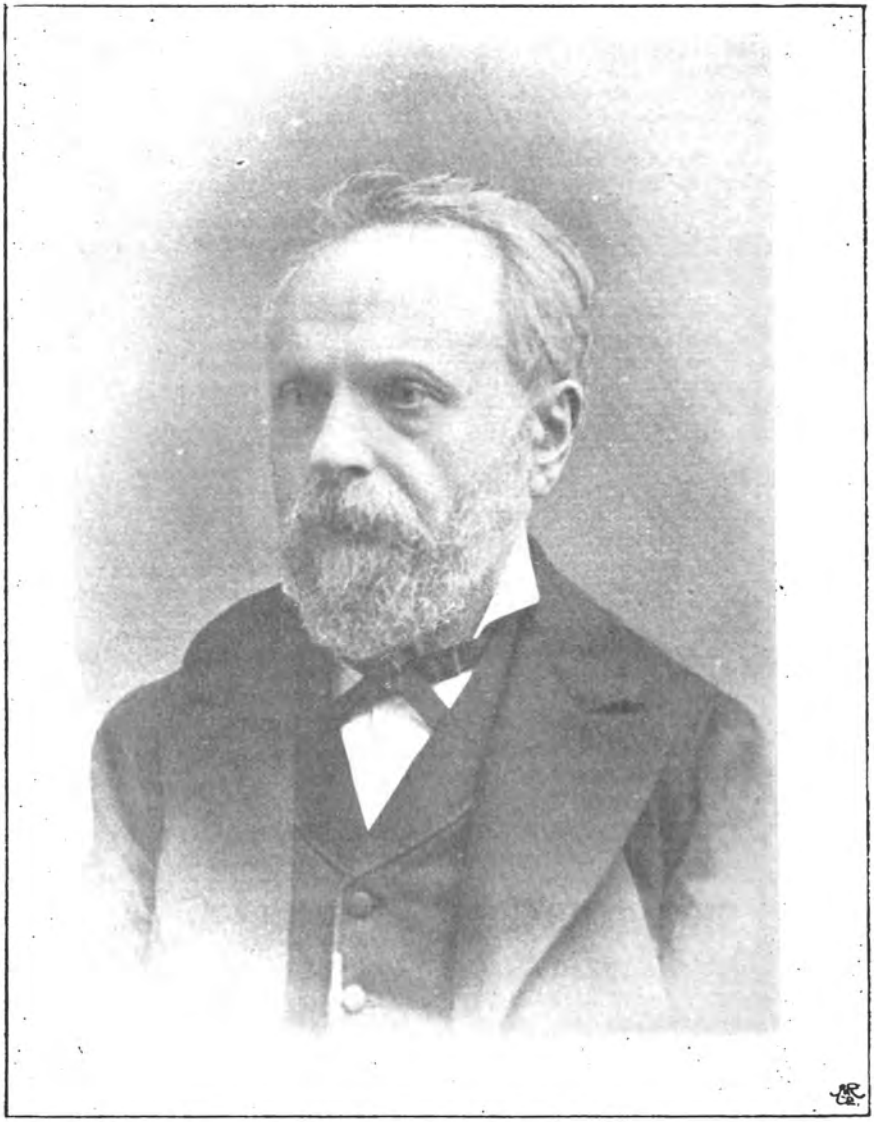
"In ordinary sleep, these ideas originate in the necessity for the repose of the organic functions. As to other passive states, it is sufficient that the brain should initiate or receive some strong idea, no matter what, suggestive of them, which in consequence of the effort of attention shall re-act upon the body and so produce a corresponding condition, material or sensitive. In the same way ideas and emotions reverberate in a long echo as it were in the tissues, such for instance as joy, fear, anger; ecstasy, producing stigmata. This effort of attention produces fascination, and finally induced sleep, or hypnosis, in all its varieties.

"However different may be the varieties of the passive states as to their distinguishing characteristics, they are alike as to their derivation—that of concentration of thought or attention. Moreover, they have in common other symptoms which are the result of this concentration, more especially the suppression or excitation of one or more senses, the diminution or exaggeration of the movements of mind or body, the retarding or accelerating of organic functions, above all, inertia of the will.

HYPNOTISM AS A CURE.

"You ask whether the hypnotic sleep is of therapeutic value. Our knowledge of the value of ordinary sleep is sufficient answer. Long ago a great English doctor said that sleep was the best medicine. What was true then is even more true to-day, and without fear of contradiction one may apply the assertion to all the varieties of sleep since discovered. The induced sleep, I can confidently assure you, properly induced and properly directed, is even superior to any ordinary sleep in effectiveness against the ills of the human race. I will go further. In the case of many patients, neither medicines nor ordinary sleep can approach in power the effect of thought, reacting by suggestion, upon the organism. The hypnotised subject, dominated by the fixed idea [the *idée fixe*] under which he has gone to sleep, has in consequence lost some part of his powers of volition, as well as his relation with the outside world, from which it is isolated. He is no longer capable of reacting, either as to his senses or his ideas, against the suggestions made to him, and accepts necessarily without resistance the healing suggestions imposed. Under the influence of the suggestion the nervous force, liberated freely from, or accumulating in, certain organs of the body, reacts without hindrance upon the morbid affections to which it is directed, and that often with a prodigious intensity which seems to work miracles.

[This would perhaps be more clear to the ordinary reader were an example introduced at this point. Suppose a man suffering from excess of alcohol to be hypnotised with a view to cure him. He has often tried to refrain, but has again and again fallen. The spirit was willing, but the flesh was weak. When he comes under



M. Liébeault.

the dominance of the *idée fixe*, his own will, exercised in the same direction, is supplemented and strengthened by the suggestion, "You will in future hate brandy." This idea dominates him absolutely. There is nothing to contend with it. His mind is a blank. The idea has no rival, no dissentient, no contradiction, no resistance. As M. Liébeault phrases it, "nervous force is accumulated," concentrated, upon that one fact. The man wakes with a sense of power over the temptation to which he was formerly a stranger.]

HOW IT IS DONE.

"When one wants to hypnotise a subject, that is, to induce the more common of passive conditions, the hypnotic sleep, one invites the patient who wishes to be influenced to fix his eyes upon those of the operator, and in the same way other senses than that of sight are, as far as possible, isolated from direct excitation, from light or sound or touch. Above all, his mental activity must be gradually slackened, his attention gently directed to the common symptoms of ordinary sleep; finally (according to the method of Faria), his eyes must be closed, and the command to "sleep" given.

"It is very rarely that some degree of hypnotic sleep does not follow the proper application of this double method, the subtraction of sense, activity [*révulsion des sens*], and fixation of attention upon the idea of sleep, more especially if the séances are renewed at frequent intervals several days in succession.

OTHER METHODS.

"The process I have just described is the best. Certainly there are others, such, for example, as the brusque



M. Liebeault among his Subjects.

and authoritative affirmation of sleep, which is often successful, even in cases where the subject has not been previously hypnotised. The method of fixing the attention by the exhibition of a bright object is also successful in inducing a disposition to sleep.

WHO ARE THE BEST SUBJECTS?

"As to this, about ninety or ninety-five per cent. of mankind, strong-minded or weak, may be hypnotised in some degree, but persons easily distracted, those who from nature or training have not the power of fixing the attention, of concentrating thought, and persons in agitation, those who are heavy and dull, and idiots who scarcely understand what is required of them, are the least capable of hypnosis.

CAN ONE BE HYPNOTISED AGAINST ONE'S WILL?

"It may be taken as a rule that no one can be hypnotised without his consent and wish. There are, however, certain rare cases of persons in themselves morbid (the condition is a sign of disease), who in the waking state cannot resist the injunction to sleep, however earnestly they may desire to do so. These are the people who are pre-disposed for a mono-ideal state of somnambulism; for the state in which, being very deeply hypnotised, they cannot oppose the suggestions made to them. This, however, is a diseased condition, especially in the weaker state.

OTHER USES OF HYPNOTISM.

"Hypnotism may effect other results than that of cure, but by suggestion or self-suggestion only. The process by bringing about a reaction [*contre coup*] retarding or accelerating the action of thought upon the part of the body affected is the cause of the amelioration or cure of the disease, whether nervous or organic, but the process may serve other ends. Hypnotic suggestion has been

used to improve the thinking mechanism of the brain, as a power in the hands of the pedagogue for the education of the young; for separating, for purposes of psychic study, the various faculties of the mind. It may be turned to the help of anything which stands in relation to the human mind in connection with the sciences of morality, jurisdiction, politics, at least on that side of them which touches psychology.

THE DANGERS OF HYPNOTISM.

"As to the dangers of hypnotism, none exist if employed by fit persons, who, whether to themselves or others, suggest only what is in harmony with the physiological functions of the organism; but, otherwise, the dangers are obvious. In itself, the induced sleep, like ordinary sleep, is a condition which tends to the equilibrium of nerve forces, and of the organic movements which those forces excite.

THE QUALITIES OF THE PERSONS CONCERNED.

"The special qualities required for the production of the hypnotic sleep, are self-confidence, assurance of success, and a persuasive manner on the part of the hypnotiser; on the part of the subject the wish to be hypnotised, confidence in the hypnotiser, and free consent to the imposition of his suggestions."

A METHOD OF DIVINATION.

In reply to the somewhat foolish question whether hypnotism may be used as a method for discovering crime, M. Liébeault assures us that it is of no value as a method of divination. However, there are a few cases, perhaps four per cent. in which the hypnotised subject has confessed to crime which he has committed or seen committed, a confession which he had not strength of mind to make in the waking state.

WHO WAS THE DISCOVERER OF HYPNOTISM?

M. Liébeault replies: "No one. Since mankind has existed have they not voluntarily put themselves into ordinary sleep? Well, there is no difference in the way in which they enter induced sleep—if they wish it. The hypnotiser is a mere intermediary, who helps his subjects to go to sleep, just as they do it habitually. The question comes to this—Who found out how to get men to go to sleep at any moment just as they do at the usual time in the ordinary way?

"Puységur was the discoverer of artificial sleep; artificial in that it was produced by taking possession of the attention of the subject and concentrating it by manipulations and by suggestive passes and words. After him, and above all others, l'Abbé Faria. Each of them arrived at it by different processes. The first supposed that he could direct towards his subject a fluid emanating from himself or from surrounding objects. The other, otherwise nearer the truth, supposed that he was in some way an active agent in inducing his subjects to go to sleep of themselves.

MESMERISM OR HYPNOTISM.

"The difference between the mesmerists and hypnotists is that the mesmerists believed in a vital fluid which proceeded from the hypnotiser, and in some mysterious manner which they were never able to prove, acted upon the patient.

"The hypnotists believe that the subject just goes to sleep himself in the ordinary way, in consequence merely of the affirmations made to him The psychical mechanism which produces hypnosis is very easy of explanation.

WHAT M. LIÉBEAULT BELIEVES.

"As to my profession of faith, here it is. I am a freethinker, dependent only upon my reason and my conscience. For me the Intelligence which reveals itself everywhere in the world, and which acts under the two parallel aspects of spirit and force on the one hand, of matter on the other, is for my senses and for my mind, the manifestation of a power unknown which overwhelms my reason and leaves me disconcerted. These two things, force and matter, appear to me, therefore, as the two manifestations of the same principle, of which matter is merely the clothing and the form of spirit and of force—contrary to the belief of the savants. These two evident aspects of what exists, but of what we know almost nothing, mutually transforming each other, but never separating, co-existing with a harmony which overwhelms you by its greatness—these two aspects of the world—these are God! He is in me and I in Him.

"I admit no personal God made in the image of the mind of man, outside of, separated from, and yet governing the world as the religious believe. This God, pure spirit and without actual body, is but a simple exteriorised vision which man makes of himself, mainly moral. According to his surroundings, or rather the point of view from which they look, men see from different angles, objectively, outside of themselves, that which their mind conceives—something resembling themselves. The difference of my own conception of God does not prevent me from regarding the Believer, whoever he may be, from the Jew to the Christian, from the Mussulman to the Buddhist or the Theosophist, as my true brother in humanity, and this the more as they practise the good which their religion commands, that which in my own case is what reason dictates."

Seeking thus to separate himself alike from the Atheist and the Anthropomorphist, believing in the brotherhood of humanity, in the divinity of good, M. Liébeault is, as those who have most studied his work know best, at least as to his manner of life, a disciple of Him who "went about doing good."

A NOTE FOR STUDENTS BY MISS X.

For the sake of those who are only beginning the study of hypnotism it may be well to point out that some of our most experienced hypnotists differ from Dr. Liébeault as to the identity of the natural and the induced sleep. This, however, is a mere matter of theory, and does not affect its therapeutic value. As to the main points our scientific hypnotists are of one accord—that hypnotism is a valuable curative agency; that, except in ignorant hands, it is absolutely harmless; that, except for the convenience of the novelist it cannot be used for criminal purposes without the consent of the person hypnotised, and that, as a rule, no one can be hypnotised against his wish.

CAN HYPNOTISM BE ABUSED?

MR. SIDNEY FLOWER'S CHALLENGE.

IN the September number of the *Hypnotic Magazine* I was interested by coming upon an article by the editor entitled, "Mr. Stead's Opinion." Some years ago, when I published my "Real Ghost Stories," now

long out of print, as a Christmas number of the *Review of Reviews*, I summed up what appeared to me the conclusion that must be drawn by any one who took the trouble to read the accounts written by hypnotists themselves as to the power which hypnotism gives them over the minds of their subjects. I had almost forgotten the fact that I had ever published my conclusion, but it would seem from the following article that my paragraph has had an altogether unsuspected influence on both sides of the Atlantic. Here is what Mr. Flower has to say:—

Four years ago Mr. W. T. Stead, the well-known English editor of the *Review of Reviews*, gave expression to his opinion of hypnotism in the following words:

"Society will lynch a man who places an infernal machine in a ship's cargo, leaving it to explode in mid-ocean, but a hypnotist can by suggestion lay an infernal machine in the mind of his subject, timing it to explode at a period so distant as to render it impossible for him to be associated with the crime. There is hardly any crime which the hypnotist cannot suggest to his subject to commit, and the unfortunate victim is powerless to resist. He is, so far as that suggestion is concerned, a being devoid of all moral responsibility. He is a human automaton, wound up and controlled by the will of another. He becomes, to all intents and purposes, what our ancestors would have called bewitched, and when under the spell he is no longer a free agent."

I do not know whether Mr. Stead's opinions have changed since he wrote this paragraph upon the relation existing between hypnotism and crime. It is, to say the least, unfortunate that one who has the ear of the public, and who is recognised as a man of principle, should have so committed himself on the strength of hearsay evidence. When will men understand that neither invective nor assertion constitute proof, and that the burden of proof rests, and must rest, with the attacking party! Within the last few years I have heard Mr. Stead's assertions so frequently repeated in exactly similar language, respecting this evil influence, that I am compelled to think that the majority of people in the Old World and the New have followed a blind leader into the ditch. If Mr. Stead publicly denounced a political adventurer, he would scarcely expect an attentive hearing unless he could produce some tangible evidence of his victim's unworthiness. It is this very evidence of the evil effects of hypnotic influence that we are now anxiously awaiting. It does not seem to be in any hurry to appear, although surely ample time has been afforded for its presentation. It is generally admitted, I think, that the prosecution is required to prove the case. The line of defence may be recorded briefly as follows:

1. The subject, or hypnotized person, is never irresponsible for his actions.

2. The subject's moral resistance is as strong in the hypnotic as in the waking state.

3. The subject will not accept a post-hypnotic suggestion which conflicts with his principles, or his all-potent instinct of self-preservation.

4. The subject submits to be hypnotised; he cannot be influenced against his will.

5. The subject can break the hypnotic sleep at will, and return to his normal state of consciousness.

6. The subject is never unconscious; the subjective mind is always on the alert.

7. The only suggestions which can be made to take root in the subjective mind are those which are to the therapeutic advantage of the subject.

8. Suggested sense delusions are accepted by the subject with the subconscious understanding that they are produced merely for the purpose of experiment.

9. A subject of good moral character cannot be induced by hypnotic suggestion even to perform an act which he would consider foolish in his waking state.

10. A subject of loose morals will exhibit the same characteristics in the hypnotic state, but will refuse to commit a crime which endangers his person (see "instinct of self-preservation," No. 3).

11. A crime committed through post hypnotic suggestion by a subject (if such a thing were possible) would be assuredly bungled, since the carrying out of a complicated post-hypnotic suggestion entails a return to the state of active somnambulism, in which state inducive reasoning is impossible.

12. The assent of the subject is always necessary to the carrying out of every suggestion.

13. Auto-suggestion is more powerful than the suggestions of another.

14. The only harm that can result to a subject lies in the ignorance of the hypnotist in proposing foolish tests which the subject is willing to carry out.

I submit that each and every one of these statements is susceptible of the clearest proof, which is more than can be said for Mr. Stead's theory. Take the case.

This is categorical enough, no doubt. I am not going to enter into the arena and tilt with Mr. Flower on each of these fourteen counts. But I may say this for myself, that the arraigned paragraph was submitted before publication to some hypnotists who were quite as enthusiastic in their belief in the new science as Mr. Flower, and they heartily concurred as to the wisdom of publishing it as a warning against the reckless abuse of hypnotism.

Further, I may say that I need not go beyond the pages of Mr. Flower's own magazine to find *primâ facie* justification for what I said. In the first number of the *Hypnotic Magazine* we find an abstract of lectures delivered at the Tulane Medical College and elsewhere, by Dr. W. Laurence Stevenson, of New Orleans, in which that eminent doctor and hypnotist describes what he knows can be done with hypnotism. Mr. Flower, it is true, dissents from his "erroneous beliefs," but that is merely a matter of opinion. What I am concerned with is what hypnotists can do with their patients, and this is what one of the most eminent tells us is possible when the subject passes into the deeper sleep. "By degrees sleep deepens, and I can force upon him the falsest ideas and the most unnatural desires." The "falsest ideas and the most unnatural desires," forced upon the unconscious subject by the will of the operator! Do we need to go any further? If we do, I need not stray beyond Dr. Stevenson's paper. He says:—

You must take the testimony of hundreds of careful observers that hypnotism does positive good. You can readily satisfy yourself that it does positive harm. Place a frog upon its back and plunge your glance into its eyes. A hypnotic state is rapidly induced, and the poor animal, left to itself, will die in the original position after the lapse of five or six hours. Place the frog in a glass jar and hypnotise it with the eyes, as before. At the end of a few seconds it becomes quiet and fixes its gaze upon the operator. Soon the mouth opens, the limbs radiate, and the animal expires. La Fontaine has performed these experiments on frogs and lizards and induced death in thirteen minutes. It is within the power of every novice to experiment on cats and fowls. After several trials of continued hypnotism the animals lose energy and expire. Fortunately these terrible consequences of the power of fascination are not observed in man. No record which will bear investigation has yet been made of unpleasant results, unless it has been the will of the operator to intentionally produce them, and the possibility of an operator willing an injury is doubtful. Therefore, do not hesitate to experiment, and the results may be most gratifying.

Hypnotism is not a gift of individuals peculiarly or pre-eminently endowed with magnetic power, as is commonly supposed, but is a phenomenon of life growing out of a suggestion or the concentration of the powers of a special sense. I enter a sick chamber, to be greeted with the exclamation, "Doctor, you are too late, I am dying!" I satisfy myself that the patient is not seriously ill, and in a positive tone I announce my news. Instantly, the dying man grasps a spark of hope. Assured by

my absolute manner, new vitality thrills through his veins. He has been saved by the suggestion of the possibility of relief. I suggest to a subject that he is sleepy, that his pupils are dilated, that his brain is fatigued. I repeat the suggestion, and rapidly he begins to think himself that he is sleepy. Continuing, I make him believe that he is asleep, and in reality he is. Anyone can, therefore, by the exercise of sufficient determination and patience perform ordinary hypnotic experiments.

A word of caution: The faculty of magnetizing, or that of influencing our fellow creatures by a stronger will, being the most beautiful and the most precious which has ever been given to man, it is necessary to regard the exercise of magnetism as an act which demands the greatest purity of intention.

If a hypnotiser can kill a frog, a fowl, and the seven-lived cat by hypnotism, is it reasonable to believe that they can do no injury to impressionable, nervous, delicate patients of the human species? And if any one can practise it, knowing, as we do, that hypnotism is prectised by some of the worst scoundrels unhanged, where is the security for "the greatest purity of intention?"

But as Mr. Flower has issued his challenge, it would be interesting if our readers would help me to any facts within their knowledge, or of which they may have read, that bear upon the issue now so clearly raised by Mr. Flower.

MISCHIEFS DONE BY SUGGESTION.

HYDROPHOBIA.

THE mischief that can be done by suggestion, even when the subject is not in the hypnotic state, is almost incalculable. Count Nicholas Bethlen, according to the *Spiritualistische Blätter*, is the authority for believing that one of Parkyn's patients who died of hydrophobia was really killed by suggestion.

The victim, the wife of a miller, had been slightly bitten by a cat on the finger. A doctor was called, but the cat had disappeared, so that it was not known whether she was suffering from rabies.

The woman, who had been lightsome and gay, became sad and finally exhibited symptoms of hydrophobia. The doctor questioned her as to whether she may not have read something about hydrophobia. She answered that she had not, but her sister standing behind her heard her statement, and said to the doctor, in her absence, that she had read something about it in a newspaper, and since that time had been affected with the symptoms in question. She was sent to Paris to have treatment for hydrophobia at Pasteur's Institute, and after a fortnight's stay was returned as cured. She was indeed quite cheerful, until all at once the old symptoms again appeared, but in such aggravated form that she succumbed to the dreadful disease. Some days after the burial of the woman so afflicted, the cat "came back." She had been at a neighbour's, was well, and still lives.

When this remarkable case was mentioned to Pasteur, he said "This is the first case of such a character. She was hysterically inclined and she ought to have been sent to a physician of nervous diseases, and subjected to cold baths and the like, which would have helped more than my inoculations."

Count Nicolaus Bethlen instances further cases where persons have become attacked with cholera through fear, and warns against indiscriminate use of hypnotism.

SNAKE POISONING.

The anonymous writer of "The Best Snake Story in the World," in *Macmillan's Magazine* for August, describes how a Mexican named Louie, being pricked by a cactus spike at the moment a rattlesnake vanishes from under his feet, very nearly died, exhibiting every symptom of poisoning by snake-bite. By pouring a bottle of brandy into him and keeping him perpetually on the move, they pulled him through till the doctor came. Then it was discovered that he had never been bitten at all. When the doctor examined him he said very slowly and distinctly:

"You mark me, Jock Peters, we're in face of a bigger thing to-night than snake-bite. We're in face of one of the biggest and ultimatest facts of human nature, and one of its biggest mysteries—the influence of the mind upon the body. I've heard of something like this case before, although I've never seen it, nor ever thought I should; and that in connection with a coolie and a cobra in India. In that case, too there was no snake-bite, although there was a snake. The coolie saw the snake; it darted from beneath his feet, and at the moment (likely from the start he gave) a thorn pierced his foot— just as it happened to the Greaser. And that man, too, the same as this man here, swelled up, showed all the symptoms of snake-poisoning, and died. This man we'll save. You, Jock, have practically saved him, by keeping him moving, and counteracting the poison by the brandy. Look at the man; isn't he snake-poisoned?"

"By all that's blue, he looks it," Jock admitted.

"And all the hurt he's got—the physical hurt—is just the pin prick of that thorn. The rest's all mental—all the swelling, the surcharging of the vessels, mental. Now, tell me, how do you think that man would be, but for his morbid mental state, with all that brandy that you've given him?"

"Dead, I suppose."

"You're right—dead; as dead as you or I would be, if we set to drink the same just now. But he—he's hardly drunk; he's sober. And he's better now—heart acting better." He bent and listened to its beating as he spoke. "You've seen a strange thing to-night, gentlemen," he added, rising again, and address us collectively; "such a thing as neither you nor I are likely ever to see again."

MURDER.

Under this heading a writer in the *Revue Spirite* for August draws attention to a recent case reported in the *Lancet* of a girl who died from the effects of an insecticide powder, harmless to human beings, but which she had taken with a suicidal intent. The post-mortem examination proved the absolute harmlessness of the powder, and the cause of death was given as syncope, caused by violent emotion, following on the absorption of the supposed poison. Two other instances are given by the *Lancet* of death under the influence of fear, one the well-known instance of a criminal who was blindfolded and strapped on an operating-table, and told that he was to be bled to death; a slight puncture in the skin and the sound of slowly dropping water completed the illusion, and in six minutes the man was dead. The second instance is that of a porter at a college, upon whom the students played a practical joke, going through the details of a mock trial and execution in a darkened room. The accessories of tribunal, axe, and block, so wrought upon the man's nerves, that when told to rise from his knees, after a blow from a wet towel in lieu of the dreaded instrument, he was found to have suddenly expired. Other cases will occur to many readers, and in the light of modern study of the effects of Suggestion the explanation is not far to seek, but it will be interesting to see if the letter to the *Revue* elicits further and more recent examples.

A HYPNOTIC HOSPITAL AT CHICAGO.

DR. HERBERT A. PARKYN has begun a School of Psychology at Chicago, and publishes a monthly report of the work done at the daily clinic in the *Hypnotic Magazine*. The following is Dr. Parkyn's account of his method:—

Before proceeding to the employment of remedial suggestion in the case of a patient, then I endeavour by verbal suggestion to induce a relaxation of the muscles and a concentration of the mind upon some simple external object. I seat the patient in a chair, and devote five minutes to a soothing talk regarding the symptoms of which he complains. I desire to first secure his co-operation in the treatment I propose for his relief. The greater the intelligence of the patient, the more readily he responds to the treatment; or, in other words, the less difficulty he experiences in concentrating his attention. To this rule there are a few, but very few, exceptions. When the patient is tranquil and comfortable, I ask him to concentrate his attention and fix his eyes upon one of his fingers, and not to allow his mind to be diverted therefrom for an instant. Or, another method is to close the eyes of the patient, and suggest sleep to him soothingly, but insistently, in a monotonous tone of voice. When I perceive by his drowsy appearance that the suggestions of sleep are being, partially at least, responded to, I put the first and only test necessary before proceeding to employ the remedial suggestions which his case demands.

This test consists in requesting the patient to try to open the eyes, at the same time affirming in a positive tone that it is useless for him to try, because he cannot do it; that his eyes are fastened tight together. If the eyes remain closed I assume that a sufficient degree of hypnosis is present to allow me to proceed with the case, and waste no further time in experimental tests. At subsequent sittings I endeavour, generally with success, to deepen or intensify this drowsy state, but, at first, its presence is alone necessary to encourage me to proceed. Almost invariably the patients, on being roused and questioned, report the same sensation, namely, that when told to open the eyes, they knew they could have done so by making an effort, but they were unwilling to make that effort. This is evidence of the state of exalted receptivity to suggestion, upon which I desire to work for the patient's benefit. This is, in fact, hypnosis, although consciousness and memory may remain unaffected.

There are so many shades and degrees of subjectivity in addition to the few clearly defined hypnotic states, and these latter so merge into, and embrace one another, that a graduated scale or terminology of the different states becomes a matter of some difficulty. For the purpose of this work, however, I have prepared the following table, which will bear scrutiny as regards the successive stages induced in a new "subject." In the case of a person who has been frequently hypnotized it is possible by suggestion to throw him immediately into any one of the states named; and I have no evidence of the fact that it is more difficult for him to be at a word a somnambulist, or a trance sleeper, than to be a cataleptic.

Classification of statas induced in psycho-therapeutic work:

1. Drowsiness. 2. Somnolence. 3. Catalepsy. 4. Sleep. 5. Passive somnambulism. 6. Active somnambulism. 7. Somnambulism with amnesia. 8. Profound lethargy.

It is possible to produce anæsthesia in any of these states.

Dr. Parkyn says that he has from twenty to twenty-five patients daily. He reports that the success of his treatment by suggestion in the case of women who suffer periodically has been so great, that he brands as a criminal the physician who wilfully neglects to make use of suggestion to cure this intense suffering.

THE HYPNOTIC MAGAZINE.

FOR seven shillings and sixpence per annum any subscriber outside the United States, or for a dollar within the Republic, can secure every month a copy of the *Hypnotic Magazine*, a periodical the first number of which was published at 56, Fifth Avenue, Chicago, in August. It is edited by Mr. Sydney Flower, and is devoted to an investigation of the science of Hypnotism: its uses and abuses, and its therapeutic possibilities. The following is an extract from the introductory article:—

The *Hypnotic Magazine* is published primarily in the interests of the medical profession, and its pages will be open for the discussion of all cases in which suggestion, with or without medicine, has been employed with more or less success as a therapeutic agent.

This magazine is designed to be the connecting link, as it were, between physical and psychical pathological treatment. The medical profession to-day are not, as a whole, in touch with the trend of modern thought with respect to the influence of the mind upon the body in producing or removing disease.

How to hypnotize, when to hypnotize, and when not to hypnotize, should be a part of the stock in trade of the regular physician.

Why should the whole field of mental therapeutics be left in the hands of pseudo "professors," mental healers, and charlatans?

Surely it is the province of the duly qualified M.D. to possess himself of the facts, and to allow himself to be guided by them. We want the facts: we intend to investigate; we intend to furnish our readers with the results of investigation.

In addition to editorial notes, cuttings of interest from contemporary magazines, leading articles by prominent physicians, and special correspondence, the *Hypnotic Magazine* will publish in each issue a special report of the proceedings of the daily clinic held at the Chicago School of Psychology on Bowen Avenue, of which school Dr. Herbert Parkyn is the medical superintendent. This feature of the magazine will be of special interest to the medical fraternity. Dr. Parkyn has used suggestion successfully for years in medicine and as an anæsthetic in surgery. His method of procedure is substantially that of the Nancy School of Hypnotism, France, founded by Liébeault, the predecessor of Bernheim.

THE INTERNATIONAL PSYCHICAL CONGRESS.

ONE hundred and twenty-six persons took part in the International Congress of Psychology, at Munich, Bavaria, on August 7th. The following papers were read:—

"Suggestion in the Normal State," Dr. J. B. Croq; "Some Experiences in Mental Suggestion at a Distance," Dr. Dariex; "Concerning Criminal Suggestion," Dr. Delboeuf; "Suggestion in Therapeutics," Dr. Ludwig-Hirt; "When Should the Study of Psycho-Physics be Considered a Science in the True Sense of the Word," Professor Lazzarini; "The Necessity of Hypnotism in the Treatment of Hysterics," Dr. Janet; "Concerning the Phenomena of Magnetism in the State of Hypnotism," Dr. Luys; "The Psychosis of Puberty," Dr. Marro; "Upon Certain Trance Phenomena, and the Psychology of Genius," Prof. Myers; "What is the Sense of Emotion?" Prof. Sergi; "Some Statistics Upon Hallucination," Lady Sidgwick, wife of Prof. Sidgwick, president of the Society of Psychic Investigations of London.

XI.—PSYCHIC-HEALING: WHAT IS ITS SECRET?

FEW subjects excite such steady and sustained interest as the question of psychic healing. As disease is a thing of which nearly every reader has had personal experience, so health is an object of every one's desire. Whether or not, any of our contributors have actually divined the secret of the apparently miraculous restoration of health, there is little doubt, but that the continued discussion of the subject tends to prolong life, because, by encouraging hope, it combats that sinking of the heart which makes despondency the Usher of the grave.

I.—WILL-FORCE.

READING the account of the "miracles" of healing given in the July number of BORDERLAND, one cannot help being struck with, on the one hand, the incongruous though naïve explanation given by the good bishop, and, on the other hand, the total inadequacy of the terms at present in vogue amongst "scientific" circles to comprehend and elucidate the phenomena grouped under the head "Faith-Cure," "Miraculous Healing," &c. The terms "hypnotic suggestion," "subliminal consciousness," are words coined by a science which, after having dwelt as long as it could on the surface and persistently scoffed at the inner world, is compelled to go a little deeper, and coin new words and phrases as it proceeds. But these phrases, in addition to being hideously ugly and smelling badly of the lamp, really convey no explanation whatever of the causes at work. If it is objected that the primary aim of science is to ascertain facts before a theory is offered, it must equally be borne in mind that here we are dealing not with invariable phenomena like the facts we meet in chemistry or astronomy, but with forces that require seemingly capricious conditions for their manifestations. It is imperative, therefore, to put forward a comprehensive theory as well as to collect facts. Without sound theory the facts can be made to prove anything and nothing.

MIRACLE NO TEST OF TRUTH.

To take as an example the explanation given by the Bishop of Treves. It is a theory which cannot stand the test of criticism for an instant. The Bishop forgets or ignores that these phenomena are by no means confined to Catholicism, or even to the Christian communion as a whole, but are to be met with in Mahommedanism, Buddhism, and other religions, including the lowest fetish-worship of savage tribes. To argue that they "imprint a seal of undeniable truth upon the revelation of natural and supernatural doctrines" (by which is meant, of course, Catholic beliefs), may be natural to a pious adherent of the Church; but what the precise value of such an argument is can be very easily shown by taking into consideration that the Hindu or Mahommedan has an equal right to claim that the phenomena which he has witnessed imprint a seal of undeniable truth upon *his* beliefs. For the Roman Catholic Church to set up an exclusive claim to "miraculous healing" as evidence of the superiority of its teaching, is to betray a strange want of knowledge regarding facts which are well known to have occurred without the pale of Catholicism. The Bishop seems to argue that there is no alternative between his theory and that of Hypnotic Suggestion, which he rightly considers to be entirely insufficient to explain some of the facts connected with Faith-Healing.

Fortunately, however, the terms "hypnotism," "suggestion," "subliminal consciousness" by no means exhaust the scientific theory, and it is possible to give an adequate explanation of every fact in the terms of strict science.

ETHERIC FORCE.

Science has now entered upon a field of incalculable dimensions—the domain of the mother force of nature, the subtle, all-embracing, all-permeating ether in which the forces of electricity, magnetism, heat, live, move, and have their being. Etheric force is infinitely more powerful than these secondary forces. Sir J. F. Herschel computes that, supposing the ether to be analogous to other elastic media, an amount of it equal in quantity of matter to that contained in a cubic inch of air (which weighs about $\frac{1}{3}$ of a grain) if enclosed in a cube of one inch in the side, would exert a bursting power of upwards of 17 billions of pounds on each side of the cube, while common air exerts only 15 pounds. Again, Zolver Preston, in *Physics of the Ether*, says: "A quantity of matter representing a total mass of only one grain and possessing the normal velocity of the ether particles, that of a wave of light, encloses a state of energy represented by upward of 1000 millions of foot tons. Or, the mass of one single grain contains an energy not less than that possessed by a mass of 70,000 tons, moving at the speed of a cannon ball (1,200 feet per second). Or, otherwise, a quantity of matter representing a mass of one grain endued with the velocity of the ether particles, encloses an amount of energy which, if entirely utilised, would be competent to project a weight of 100 tons to a height of $1\frac{9}{10}$ miles."

WHAT IS NERVOUS OR WILL-FORCE?

There is a difference between nervous force and electricity and magnetism. The three are closely allied, but not identical. Each has different properties. To distinguish between nervous force and magnetism, various names have been coined, notably "od" by Reichenbach, "vril" by Lytton and others. That much maligned and misrepresented investigator, J. W. Keely, of Keely motor fame, can prove that it is "neither the electric nor the magnetic flow, but the etheric, which sends its current along our nerves; the electric and magnetic flows bear but an infinitely small ratio to the etheric flow, both as to velocity and tenuity." Keely not only boldly asserts, but demonstrates, that *all force is will-force acting by and through the luminiferous ether*. "The pure philosophy," he has said, "which true science seems about to reveal, discloses not a universe of dead matter but a universe alive from its core to its outermost extremity, and animated by mind and means *to which matter, perfectly organized, is absolutely subservient*. Etheric philosophy casts a plummet into depths that have never been sounded, and

reveals the 'unparticled substance,' 'the cosmic matter,' 'the primal stuff,' 'the celestial ocean of universal ether,' as the true protoplasm, and the medium by which mind shapes matter and gives it all its properties. It teaches us, that through it, we are connected in sympathy with all other souls and with all the objects of nature, even to the stars and the heavenly bodies." Keely maintains that all forces whatsoever have their origin and unity in one great intelligent personal will-force.

FAITH-CURE. MENTAL HEALING.

Taking this exalted view of the power of will, we can understand the possibility of cures that appear "miraculous," or supernatural, the explanation being given by *the potencies of etheric energy excited by the mental condition*, no matter in what age or country. Man is the son of God, no matter what his "credo" is. Christian or Jew, Hindu or Mohammedan, he is connected directly and immediately with the fountain-head of all being and the well-spring of all force. The only essential condition for the manifestation of this latent power is the positive state of mind, called "belief," or "faith." It matters not one atom what the instrument may be that excites his faith, so long as he attains this condition, which is his by inalienable right since the foundation of the world. Man's will holds in its grasp forces infinitely superior to electricity. But he must wield them and know his own power.

THE DOCTRINE OF JESUS.

Contrary to general belief, we find Jesus inculcating not a paltry theory such as is presented by the Roman Catholic Church, but an absolutely scientific system which, when thoroughly mastered, furnishes the key to the phenomena of all ages. The only condition is "Faith." What stress is laid upon this condition! Take some of His sayings, *e.g.*, when He tells the wondering disciples that faith, even so small as a grain of mustard seed, could displace a molecular mass—and read them in the light of Zolver Preston's opinion, that "a quantity of matter representing a total mass of only one grain, and possessing the normal velocity of the ether particles, that of a wave of light, encloses a state of energy represented by upward of 1000 millions of foot-tons." Science will be the handmaid of true religion—meaning by the word, not a petty theological system, but the grand dogma that man is a divine emanation—and will demonstrate the how and the why of the potentiality of will, as preached by Jesus Christ and the other great masters of the past. So far from imposing limits, science will show that if one can command "faith," one can perform wonders now inconceivable. As Jesus said, "To him that believes all things are possible." What must he believe in? That has hitherto been the great stumbling-block to inquirers, and has made an explanation all but impossible on account of the varieties of form assumed by the means adopted to excite belief, in the various theological systems. *To be saved you must believe that spirit is dominant over matter*, is able to mould it at will, can shape it into conformity with the ideal. That is the be-all and end-all of spirit healing. O, ye reptiles! O, ye of weak faith! accept your birthright. Grasp in your hand the sceptre within your reach. The kingdom of heaven is within you.

THE SCIENTIFIC STANDPOINT.

Is it possible to demonstrate the feasibility of the foregoing in the terms of science? That depends upon the view we take of science. If we extend "science" to the wider domain of knowledge, which is now explored by eager students of the unseen, then we can give a well-grounded scientific explanation.

To begin with, there is the direct and immediate influence of mental emotion upon the physical body, by the medium of the nervous system, which in its turn controls the circulation. Depressed mental state produces depressed bodily state, exalted mental state, exalted bodily state, &c. When it is borne in mind that thoughts and emotions are vibrations of the ether, and that by a course of training it is possible to control thought, the conclusion is perfectly logical that we can control the ether, and, furthermore, that without knowing it, every-one does, more or less, control it, by directing thought into such and such channels.

THE SECRET SOLVED.

Science is now rapidly reducing all things into vibrations of one primordial substance—cosmic ether. Of this cosmic ether, the will or spirit is master, as is proved by its manipulation of thoughts, which are etheric vibrations. The etheric realm is the "Astral Body," both of the individual and of the universal world. What we call the material world, *i.e.*, the grosser molecular vibrations, takes its origin from the astral world, *i.e.*, the finer etheric vibrations, which are directed by spirit. When the self-conscious spirit deliberately thinks, *i.e.*, produces certain etheric vibrations, the molecular vibrations of gross matter will inevitably follow suit sooner or later, provided the will is intense, and the imagination, as the power to impose a form upon the fine vibrations of the etheric realm, is strong and vivid. This makes man, *i.e.*, the spiritual man, absolute master both of his body and the outer material world.

ARTHUR LOVELL,
Author of "*The Ideal of Man*."

MAKING A BLIND MAN TO SEE BY WILLING.

A correspondent, last November, sent me a cutting from an American newspaper, describing how sight had been restored to a man who had gone stone blind. It was done by the simple method of willing him to see! The story in brief is as follows:—

About four years ago, one John Carney, a hard working miner in Montgomery, of Fayette county, in the Kanawha coal region, was suddenly struck blind while at work in the mine. There was no apparent weakness in the eyes; they were bright and seemed quite normal but for four years the man was stone blind. Sometimes Carney, however, would say that if he tried very hard, he felt as if he could almost see, but it never got beyond this. Now, the mayor of the little town who was a friend of his, had seen something of mesmerism, and he had a great belief in the power of the will. So without saying anything whatever to Carney, he agreed with Carney's wife to endeavour to restore the miner's sight by the exercise of will power. One afternoon the mayor came to Carney's house, and was ushered into a room where he sat alone, Carney some time afterwards came and lay down for his afternoon nap. Then the mayor concentrated his thought upon Carney's eyes, and willed as forcibly as he could that Carney should see. A very few minutes after the mayor had brought his will power to bear upon Carney, the subject became very restless, and presently addressed his wife as if she were

by his side. She answered from the next room, and asked what he wanted. Carney, in some surprise, remarked that he had felt her presence in the room beside him. She assured him that he was mistaken. He then lay down again. The mayor then turned on his will force the second time. Again Carney stirred, and then presently called out to his wife that someone was in the room beside him. She denied it. Her husband flatly contradicted her, and accused her of trying to deceive him. The other members of the family assured him in the most positive way that he was mistaken. Meanwhile, the mayor in the other room was concentrating all the energy of the will to make Carney see. At last, Carney flew into a rage, and declared that he was willing to die the next minute if he could only get his sight for one second, and know that they were not deceiving him. Hardly had he said those words than he shrieked, "You are deceiving me! There is the mayor." For one instant his sight returned to him. He saw everything in the room distinctly, but in a moment it went as it came, and he was once more in outer darkness. The mayor then told him what he had been doing, and every day for two weeks the mayor came to his house and willed that Carney should see. During those visits he gradually regained his sight, but it faded when the mayor left. The mayor, however, persevered, and he had the satisfaction at last of knowing that Carney was completely restored to sight, and once more working in the mines. His eyesight is apparently permanently and perfectly restored. The case was reported in the Philadelphia *Press*, in a despatch received from Charleston, in Western Virgina, on November of last year. It reached me on the 13th, and if sent on directly the item must have appeared in the first week of November. The mayor's name was Montgomery.

II.—FAITH-FORCE.

A valued correspondent sends me the following communication, which she assures me she received by automatic writing in the night watches from the returning shade of an ancestress, who, she declares, frequently and persistently presses her messages upon her attention. Whatever may be the source of the message, its substance is very much to the point:—

I want you to understand that the miracles of Christ (so called) were but the normal working of His life power in the plane to which He truly belonged. Just as the powers wielded by a *man* would appear miraculous to an intelligent animal on the animal plane—so Christ's powers—absolutely normal to His true condition—appeared miraculous to His disciples, and still more so to the ignorant crowds who followed Him at a distance. Christ Himself never spoke of these powers as exceptional, on the contrary, He promised that His disciples should do these and even greater works, and during the time when He breathed His life power upon them and this was increased by their own living and burning faith, they also cured the sick and cast out diseases in His name.

HOW FAITH-FORCE WORKS.

For the time, through the vitality of their faith, they were living in the conditions which were normal to Him at all times. In the lives of the saints also many such instances will occur to you in the lives of St. Elizabeth, St. Catherine, St. Theresa, St. Francis of Assisi, and numerous others. Allowing for all the exaggeration and untruthfulness of these records, a strong substratum of fact remains which cannot be honestly explained away. Take, again, the case of Lourdes—such cases must always baffle the doctors and statisticians. They are almost bound to put down to blind credulity or imposture a power so evanescent and apparently unreliable and fluctuating. Why? Simply because the force is set in motion by a fluctuating, evanescent power of faith, whereas in a higher sphere faith works as unerringly as the ball propelled from the mouth of the cannon; or, to make my meaning clearer, take the instance of a man going out shooting with a friend. Given an excellent "shot," a perfectly clean and reliable gun, and plenty of game—a good bag is the inevitable result. The other man may have a poor instrument and be himself a very poor shot, timid, uncertain of aim, easily discouraged or "put off" as you call it. The result will be many attempts and probably universal failure. This does not invalidate the success of the first, but the style of argument, with your scientists in psychic matters, is as follows: Given the gun, a man to fire it, and shot in the gun, and if one man can bring down the game so can another—otherwise there is no true law in the matter and everything is guesswork and uncertainty.

NATURAL TO JESUS.

Now, do you follow my argument? Christ wielded these occult powers (or everything in advance of the racial standard is occult) with unerring precision because He was using a power as normal to His development as walking or running is to ours. Faith with Him rested on the ground of the absolute, and there was no more uncertainty about the results called miracles following the exercise of his power than there is uncertainty of our feet touching the ground when we walk on a level road or of our fingers being burnt if we hold them in the flame. Some of His miracles were of the nature of accelerated time, and time, as we know, is a condition belonging to your present sphere alone. When the water was instantly turned into wine, the whole process of the sap in the vine permeating the branches, filling the fruit, and finally being pressed out of the grapes, was performed instantly instead of by gradual process. In a recently invented photographic process you see in one action an infinite variety of minute fractions of time gathered into one definite movement. Here you have a somewhat similar illustration, but of the converse—namely, the retarding, rather than the acceleration of a process—pulling it to pieces instead of amalgamating it. But if the one is comprehensible and to be seen any day, so may the other be intellectually comprehensible. In the miracle of the loaves and fishes again you have what is technically called an *apport*, that is matter as you see it brought from one point to another. So also in the raising of the dead. The exercise of and amount and intensity of faith force unknown in your world, brings a result also unknown in your world.

THE ADVERTISEMENT-VALUE OF MIRACLES.

It is absolute mathematical law, but a law dealing with amounts of a different substance to that which you alone recognise as manifestation. Christ used these powers normally, but the exercise of them was designed also to arrest attention. They were, in fact, the credentials of His embassy, for they proved the sphere to which He belonged and to which His *true* birth had introduced Him in His true human manifestation. For many years after He had departed no disciple was considered other than an impostor whose faith was not strong enough to perform some at least of these miracles, specially those with regard to healing the sick and touching poisonous animals or substances without injury. But in these materialistic days faith has indeed burnt low, and in the solitary cases where it *has* been exercised with the unerring result, there the cry of imposture on the one hand and deficient or unscientific observation on the other, has been invariably raised and considered sufficient answer to the facts quoted. The Christian scientists have rediscovered these saving truths, but, unfortunately, have too often caricatured them by forgetting the difference between the two planes of manifestation. It is useless to ignore facts of a certain plane whilst living *in* that plane, and leads to an untrue mode of expression which merely alters the form of expressing a fact without altering the fact itself.

THE LAW OF THE HIGHER AND LOWER PLANES.

The true, honest, and logical way of putting these truths is this:—So long as you are living entirely on the material plane, such and such conditions will follow such and such causes, for this is the law working on that plane. As you rise to a higher plane the law works on that higher plane with necessarily different results and *raises you above the tyranny of the consequences of the working of law on the lower plane.* The higher plane is reached by the exercise of a spiritual force called faith. In exact proportion to your power of exercising this faith force will be your individual results. No one can tell you the exact amount of faith needed to gain and keep on that sphere absolutely; therefore, there must of necessity be fluctuations and failures, but there is no other road. Along it all must tread in the soul's progress. Rest assured that the failure, whether great or small, can never be in the working of the eternal law which guides the faith force—therefore it must be in you and in your exercise of the ingredients necessary for producing the force.

HOW TO WIELD FAITH-FORCE.

But do not minimize failure, or call it success. Never be discouraged. The law is on your side, and faith is always to be had for the right asking; but also never disguise your failures, as though *your* shortcoming might seem a slur on the eternal working of eternal law. On the contrary, note the failures and the conditions which led to them so far as you can tabulate the latter. They will be most useful as experience for the future. Declare the spiritual law as boldly as you like, but never cover up a failure or partial success by the least hair's-breadth of swerving from exact truth. That is the old, old fallacy of doing a little evil that a great good may come from it. If you are angry and bitter in your heart, you make things no better but worse by disguising it and telling your friend or neighbour that she *is in mortal mind* because she does not see as you do. The old-fashioned way of calling her a fool was no worse for either of you. Bear this in mind when you suffer from influenza and your faith has *not been strong enough* to cast it off, you gain nothing by struggling to keep out of bed or calling it a "belief in influenza" or a "belief in toothache," or a "belief in headache." Either get the better of your disease by faith force, or be honest and confess yourself beaten for this time, but stand up to it again, and little by little—through prayer and practice, the exercise of faith will become more and more normal to you and then your Christian science will be a true and strong thing, able to face the right and not forced to shelter behind any sort of compromise or to back up its principles, which rest on the eternal, by any little miserable earthworks of deception misnamed expediency. Do not put Q.E.D. to your problem till you are satisfied that it is honestly worked out to a correct issue. The truths of mathematics need no patronage and don't fail or get into disrepute because your problem is worked out wrongly. It is just the same with the higher mathematics of divine mental science.

III.—SYMPATHETIC MAGNETISM.

HOW COLONEL OLCOTT BECAME A HEALER.

In the September number of the *Theosophist*, Colonel Olcott incorporates in his monthly instalment of "Old Diary Leaves" a very interesting account of how he first became aware of his power to heal divers diseases. It occurred just after he had passed his fiftieth birthday, when he was travelling with H. P. Blavatsky in Ceylon. I give Colonel Olcott's own version without comment, merely supplying occasional headings.

THE ORIGINAL INCENTIVE—ZEAL FOR BUDDHISM.

After my lecture at China Garden, a quarter of Galle, on the 29th of August, the subscription paper was laid out on a table and the people came up in turn to subscribe. A man named Cornelis Appu was introduced to me by Mr. Jayasakere, the Branch President, and he subscribed the sum of half a rupee, apologising for the pettiness of the amount because of his having been totally paralyzed in one arm and partially in one leg for eight years, and therefore unable to earn his livelihood by his trade. Now at Colombo, on my arrival from Bombay, the High Priest had told me that the Roman Catholics had made their arrangements to convert the house-well of a Catholic, near Kelanie, into a healing-shrine, after the fashion of Lourdes. One man was reported to have been miraculously cured already, but on investigation it proved a humbug. I told the High Priest that this was a serious matter and he should attend to it. If the hypnotic suggestion once got started, there would soon be real cures and there might be a rush of ignorant Buddhists into Catholicism. "What can I do?" he said. "Well, you must set to work, you or some other well-known monk, and cure people in the name of Lord Buddha." "But we can't do it; we know nothing about those things," he replied. "Nevertheless it must be done," I said. When this half-paralyzed man of Galle was speaking of his ailment, something seemed to say to me "Here's your chance for the holy well!"

HIS FIRST CURE.

I had known all about Mesmerism and Mesmeric Healing for thirty years though I had never practised them, save to make a few necessary experiments at the beginning, but now, moved by a feeling of sympathy (without which the healer has no healing power to radically cure), I made some passes over his arm and said I hoped he might feel the better for it. He then left. That evening, I was chatting with my Galle colleagues at my quarters on the seashore, when the paralytic hobbled in and excused his interruption by saying that he felt so much better that he had come to thank me. This unexpected good news encouraged me to go farther, so I treated his arm for a quarter of an hour, and bade him return in the morning. I should mention here that nobody in Ceylon knew that I possessed or had ever exercised the power of healing the sick, nor, I fancy, that anybody had it, so the theory of hypnotic suggestion, or collective hallucination, will scarcely hold in this case—certainly not at this stage of it. He came in the morning, eager to worship me as something superhuman, so much better did he feel. I treated him again, and the next day, and the next; reaching the point on the fourth day where he could whirl his bad arm around his head, open and shut his hand, and clutch and handle objects as well as ever. Within the next four days he was able to sign his name with the cured hand, to a statement of his case, for publication, this being the first time in nine years that he had held a pen. I had also been treating his side and leg, and in a day or two more he could jump with both feet, hop on the paralyzed one, kick equally high against the wall with both, and run freely.

"AND GREAT MULTITUDES CAME UNTO HIM."

As a match to loose straw, the news spread throughout the town and district. Cornelis brought a paralyzed friend, whom I cured; then others came, by twos and threes first, then by dozens; and within a week or so my house was besieged by sick persons from dawn until late at night, all clamouring for the laying on of my hands. They grew so importunate at last that I was at my wit's end how to dispose of them. Of course, with the rapid growth of confidence in myself, my magnetic power multiplied itself enormously, and what I had needed days to accomplish with a patient, at the commencement, could now be done within a half-hour. A most disagreeable feature of the business was the selfish inconsiderateness of the crowd. They would besiege me in my bedroom before I was dressed, dog my every step, give me no time for meals, and keep pressing me, no matter how tired and exhausted I might be. I have worked at them steadily four or five hours, until I felt I had nothing more in me, then left them for a half hour, while I bathed in the salt water of the harbour, just back of the house, felt currents of fresh vitality entering and re-enforcing my body, gone back and resumed the healing until, by the middle of the afternoon, I had had enough of it, and then had actually to drive the crowd out of the house.

THE CRIPPLES' RACE-COURSE.

My rooms were on the upper storey—one flight up—and most of the bad cases had to be carried up by friends and laid at my

feet. I have had them completely paralyzed, with their arms and legs contracted so that the man or woman was more like the gnarled root of a tree than anything else; and it happened sometimes that, after one or two treatments of a half-hour each, I made those people straighten out their limbs and walk about. One side of the broad verandah that ran around the whole house, I christened "the cripples' race-course," for I used to mate two or three of those whose cases had been worst, and compel them to run against each other the length of that side. They and the crowd of onlookers used to laugh at this joke, and wonder at the same time, but I had a purpose in it, which was to impart to them the same unflinching confidence in the effectiveness of the remedy, that I felt, so that their cures might be radical.

A CURE THAT DIDN'T FAIL.

The other day, while in Ceylon, on my way to London (May, 1896), I met one of my bad patients of those days, whom I had cured of complete paralysis, and asked him to tell those present what I had done for him. He said that he had been confined to his bed for months in a perfectly helpless state, his arms and legs paralyzed and useless. He had been carried up-stairs to me. I had treated him a half-hour the first day, and fifteen or twenty minutes the next. I had cured him so effectually that in the intervening fourteen years he had had no return of his malady. Fancy the pleasure it must have been to me to have relieved so much suffering, and in many cases to have restored the invalids to all the enjoyments of good health and all the activities of life.

A TOUR OF HEALING.

I see that the first patient that Cornelis brought me after he was cured, had the thumb and fingers of his right hand clenched with paralysis so that they were as stiff as wood. They had been so for two and a half years. Within five minutes the hand was restored to its flexibility. The next day he returned with his hand all right, but the toes of his right foot constricted. I took him into my room and made him as good as new, within a quarter of an hour. This sort of thing went on even at the country villages on my routes through the Southern Province. I would reach my stopping-place in my travelling-cart, and find patients waiting for me on the verandahs, the lawn, and in all sorts of conveyances —carts, spring-waggons, hand-carts, palanquins, and chairs carried on bamboo poles. An old woman afflicted (how much, indeed!) with a paralyzed tongue, was cured; the bent elbow, wrist and fingers of a little boy were freed; a woman deformed by inflammatory rheumatism was made whole. At Sandaravela, a beggar woman with a bent back, of eight years' standing, gave me a quarter-rupee (about 4d.) for the Fund. When I knew what she suffered from, I cured her spine, and made her walk erect.

I was amused by a case that came under my hands at the little hamlet of Agaliya. An old, wrinkled native woman, of seventy-two years of age, had been kicked by a buffalo cow while milking, some years before, had to walk with a staff, and could not stand erect. She was a comical old creature, and laughed heartily when I told her that I should soon make her dance. But, after only ten minutes of passes down her spine and limbs, she was almost as good as new; and I seized her hand, threw away her staff, and made her run with me over the lawn. My next patient was a boy of seven years, whose hands could not be closed, on account of a constriction of the tendons of the backs. I cured him in five minutes, and he went straight away to where the breakfast was ready for the family, and fell to eating rice with his right hand, now quite restored.

In due time I got back to the Galle Headquarters, where second siege by the sick had to be undergone.

A DOCTOR ALMOST PERSUADED.

A number of former patients of the Galle General Hospital, who had been discharged as incurable, came to me and recovered their health; and, naturally, went to shouting the news on the house-tops, so to say. The medical profession could not very well remain blind or indifferent to such a thing, and one day my doings with my patients were overlooked by one of the civil surgeons of the district. On that day 100 patients presented themselves and I treated 23; making, as I see it noted, some wonderful cures. Dr. K. recognising one of the men, brought him to me with the remark that he had been pronounced incurable after every treatment had failed, and he would like to see what I could make of him. What I made of him was to enable the sick man to walk about without a stick, for the first time in ten years. The doctor frankly and generously admitted the efficacy of the mesmeric treatment and remained by me all day, helping me to diagnose; and doing the duties of an hospital assistant. We were mutally pleased with each other, and at parting it was agreed that he should come the next day after breakfast, and help me in whatever way he could. He, himself, was suffering from a stiff ankle or something about his foot, I forget just what, which I relieved. The next day he neither came nor sent any word, and I have never seen him since. The mystery was explained by a note he wrote to the mutual friend who had introduced him to me. It seems that on leaving me, full of enthusiasm about what he had seen—as any open-minded, unspoilt young man would naturally be—he went straight to the chief medical officer and reported.

"THE FEAR OF THE JEWS."

His superior coldly listened and, when he had finished, delivered himself of the sentence of the major and minor excommunication on me. I was a charlatan, this pretended healing was a swindle, the patients had been paid to lie, and the young doctor was forbidden to have anything more to do with me or my monkey tricks. To clench the argument, he warned the other that, if he persisted in disregarding his orders, he would run the risk of losing his commission. And if he could find that I took any fee, he should have me prosecuted for practising medicine without a license. So my quondam assistant and admirer did not come the next day nor even send me one line of apology. The acquisition of the power to relieve physical suffering by mesmeric processes is so easy that, in ninety-nine cases out of the hundred, it would be one's own fault if it were not developed.

XII.—A YOGI IN EUROPE.

AN EXHIBITION OF YOGA SLEEP. BY F. HARTMANN, M.D.

ON August 4th, 1896, the International Congress of Psychologists assembled at Munich, on which occasion an Indian Yogi, Mr. Bheema Sena Pratapa, gave representations of his self-induced yoga sleep exclusively to the members of that Congress, creating thereby a great deal of interest, although the phenomenon, as might have been expected, was understood by only comparatively few of the learned professors, who, naturally enough, were seeking for its cause in some diseased condition of the body, but which could not be found, because there was none. An account of the proceedings will undoubtedly be interesting to the readers, and I will therefore begin at the beginning.

THE EXPOSURE AT PESTH.

Some time ago there was a great sensation at the Millennial Exposition at Budapest. An Indian fakir (Mr. Pratapa) went into a death-like sleep at Pressburg, and in that condition he was taken in a glass coffin by a special train to Budapest and exhibited publicly. No amount of pinching, tickling, sticking with needles, applying electricity, and even burning with cigars, could awaken him from his sleep, in which he remained for a whole week, and, as was claimed by the manager of the exhibition, without any nutriment. Then came the great "exposure." The papers reported that some people, having become suspicious, gained at night admission into the room where the fakir was sleeping, and there they found him and his two comrades fully awake and amusing themselves. Subsequent reports in the papers added that the three fakirs had been playing cards, smoking cigarettes, and eating cakes, and on the next day these statements were exaggerated to such an extent as to claim that these fakirs had been celebrating orgies with women, drinking cognac and champagne and doing all such wicked things, while the credulous public believed at least one of them to be soundly asleep.

Whether or not there was a grain of truth in these evidently highly ornamented accounts we did not know, but the fact is that Mr. Pratapa and his two companions discontinued their exhibitions at Budapest, and upon invitation Mr. Pratapa came to Hallein, where we had ample opportunity to test his powers and satisfy ourselves of their genuineness. The result was that we (Dr. Chs. Kellner, Mr. L. Deichard, and myself) resolved to take him for examination to the International Congress of Psychologists at Munich, so that the members of that body might themselves investigate the case and deal with the fakir as they would think proper. No conditions for their investigations were to be prescribed at all.

THE YOGI—MR. PRATAPA.

But before proceeding further, the reader will undoubtedly be anxious to know who Mr. Pratapa is and what was at the bottom of the so-called "exposure."

Mr. B. S. Pratapa is a good-looking Hindu of the Chattriga caste, twenty-five years of age, and from a family of mystics, his father having become a Sangassi (Saint) and retired from the world at fifty years of age. He is a well-to-do and well-educated gentleman, the proprietor of a considerable estate in the Punjab and a student of the University of Lahore and member of the R. A. S. He speaks several languages, is, as a matter of course, a strict vegetarian, never smokes and never tastes alcoholic drinks. He is of a profoundly religious turn of mind, and a minute's acquaintance with him will be sufficient to dispel all suspicions of his being an impostor, while, on the other hand, he is too childlike and too little versed in the ways of modern civilization, a circumstance that renders him liable to be easily imposed on, and makes it necessary for him to have somebody to supervise and protect him. His motives in coming to Europe for the purpose of exhibiting his Yoga sleep were of an entirely religious nature. He wanted to call the attention of the European public to Yoga and induce them to study the Yoga philosophy. For his exhibitions he never claimed nor received any money besides his actual expenses. Mr. Pratapa thus had a mission, and this mission could have been fulfilled even if his sleep had been merely imitated; because, for the purpose of calling attention to a truth, it is not necessary that the representation should be an actual fact, as otherwise, in a tragedy upon the stage, it would always be necessary to kill the actor representing the villain and to marry the actress who plays the part of the heroine. Nevertheless, Mr. Pratapa's exhibition was genuine, for it was not merely a representation of the Yoga sleep, but the Yoga sleep itself, of which fact the members of the International Congress had ample opportunity for convincing themselves.

THE INNOCENT AND HIS MANAGER.

What then about the "exposure" at Budapest? There was what may be called an imposture, but Mr. Pratapa was not the perpetrator, but the victim of it. He was not giving exhibitions in starving himself, like Professor Succi, and although he is able to remain in the Yoga sleep for eight days, and, if necessary, a fortnight, without receiving any food, nevertheless, for the purpose of avoiding great physical exhaustion after awakening, it was advisable to feed him with milk, either by means of a tube, or by awakening him for that purpose. I have not been able to ascertain positively which of the two methods was adopted at Budapest, but it appears that Mr. Pratapa received some milk, and that this fact was kept secret by the manager of the exhibition, for the purpose of increasing the effect; nor can the manager, therefore, be blamed, as the matter was not intended to serve for a scientific investigation, but for a show. It also appears that this was arranged without the consent of Mr. Pratapa, who could not know what the manager was doing, as he himself understands neither the German nor the Hungarian language.

HIS EXHIBITION AT MUNICH.

At the Congress Mr. Pratapa offered to sleep for one week under the strict surveillance, by day and night, of a committee of physicians; but of this offer the members of the Congress did not avail themselves, as the meeting only lasted three days, and they were more interested in seeing the Yogi go to sleep and see how he could be awakened. Therefore, Mr. Pratapa, instead of sleeping continually, went to sleep daily from 10 A.M. to 6 P.M., going to sleep and awakening in the

presence of a great many spectators, among whom there were many well-known authorities from this and from foreign countries, such as Dr. H. Baraduc of Paris, Dr. Wetterstrand of Stockholm, Dr. L. Tuckey of London, Mr. Saint George Lane-Fox of London, and perhaps some three hundred others, whose names I do not remember.

HOW YOGA SLEEP IS INDUCED AND BANISHED.

The way in which Mr. Pratapa went to sleep was as follows. He first sat down in oriental fashion, and repeated, at a hardly audible voice, the well-known Yogatri verse, which is an evocation of the divine sun of wisdom that illumines the heart of mankind. After that he laid down upon the lounge, and in fifteen minutes he was beyond the power of being awakened by any ordinary means. The re-awakening, which took place also in the presence of a large audience, was done by myself, according to the directions received by Pratapa, by rubbing the top of his head vigorously for about a quarter of an hour.

What appeared to be most strange to the scientists assembled was, that there was no symptom of any bodily disease discoverable. There was no sign of any cataleptic conditions, nor could the sleeping person be made to act upon any hypnotic suggestion. There was one professor who attempted a hypnotic experiment upon Pratapa, by putting him to sleep with his consent; but there is nothing to show that the professor's presence had anything to do with the Yogi's going to sleep, as Pratapa's willingness to sleep was sufficient to put himself to sleep, with or without anybody's presence. Certain it is, that the professor could not awaken him, and had to apply to me for that purpose. To me that sleep appeared like that of any other sleeping person, and natural sleep, only with this exception, that the body remained entirely insensible to pain, except with such signs of reaction as may also be observed in sensitive plants, or in the muscles of animals recently killed.

CUI BONO?

Now what was the value of these experiments? Evidently nothing; because the cause of the phenomenon was not understood by anyone unacquainted with the Yoga philosophy; only for those who understood that philosophy the demonstration of the phenomena could be of interest. But thus it will always be, whenever material science seeks to investigate phenomena due to spiritual causes, by material means, while it refuses to acknowledge these spiritual causes which it is unable to perceive. We cannot judge about the qualities of the wine contained in a bottle by merely examining the qualities of the bottle itself. Phenomena as such prove nothing, when the laws upon which they are based are not known. The spirit is the energy, the body the vehicle, by merely examining the vehicle we can know nothing about the qualities of the spirit, especially if we deny the existence of spirit, or consider it unworthy of our attention. The Yoga sleep is induced by attaining full control over one's own thinking faculties, as is taught by *Patanjali;* that is to say, by the souls retiring within its own consciousness, to that extent where all thought and corporeal sensations cease to exist. It is the opposite to obsession; for in obsession the individual goes, so to say, out of himself, and his body becomes possessed by a foreign power, while Yoga is a concentration within one's self, not due to excitement, but to an entering into perfect peace.

THE "ILLUSION" OF INDIVIDUALITY.

I have frequently been asked the question: "Where is Pratapa's soul while his body is asleep?" To this I would suggest the following answer: The soul of the world is one and the individuals therein are only temporary forms. All beings, as taught by the Vedanta philosophy, are one in essence and only differing in their manifestations as individual forms. Thus we may compare the soul of the world to an ocean, the personalities to icicles swimming therein. The icicles are essentially water, they are distinguished from each other only by the difference of the forms and qualities which they have assumed by their frozen state. By the influence of heat they will return to their natural condition. Each icicle will then appear as water again and each will constitute, not a separate part of the ocean, but together with the rest the ocean itself.

In a similar way the true Self (God) is essentially only one; but by the delusion of separatedness individualities and individual human beings come into existence. By the influence of divine love, which means the recognition of the oneness of God in all things, the hard crust of selfishness and self-conceit becomes dissolved, and when the delusion of self ceases, the soul returns to its natural spiritual state in God. With the reawakening of the physical senses the illusion of self enters again into existence. Of course, a great deal more might be said in regard to this subject, but the above is not intended to be an exhaustive treatise on the Yoga philosophy, but merely a hint thrown out to serve as material for thought.

A SHAM TRANCE TESTED BY TORTURE.

The *New York Herald* of August 16th devoted a whole page to a detailed description of an attempt made by a body of medical men, to ascertain by torture whether or not a young man named McPherson was shamming. The challenge emanated from the man himself.

He proposed to put himself, by what is known as self-suggestion, into the condition of hypnosis and to sleep for exactly twenty-four hours. The challenge was to any and all doctors or other experts to examine him as he slept, and to submit him to any tests they chose. At the end of the twenty-four hours they were to decide whether or not the hypnosis was genuine. He defied them by any torture they could conceive to wake him out of his sleep.

He was to wear no clothes during the experiment, and the possibility of smuggling to him any object was rigidly excluded.

As to the nature of the tests, nothing was barred short of permanent mutilation of the body. Fire, the knife, the electric battery—anything that would leave him, at the end of the experiment, all that he was at the beginning—were allowed.

The doctors went on at him without mercy, but they could not wake him up.

The dropping of ice water slowly upon the closed eyelids, drop by drop, at irregular intervals, was the most effective test, and the dilatation of the sphencler the most painful. He stood the latter well, but McPherson took very unkindly to the dropping of water. The test is one of the severest conceivable. Not only is the actual pain and irritation excruciating in normal conditions, but the uncertainty due to the irregular intervals between the drops occasions the highest nervous strain. As it was, though he flinched perceptibly and showed signs of acute distress, he otherwise maintained the outward appearance of slumber.

McPherson continued to sleep through all the tests until the twenty-four hours had passed. Then he confessed that he had been awake all the time. He said—

"I am a fake, and this sleep was all a fake. I would have stood anything before I would have opened my eyes and given up. That's my trade. I simply say to myself, 'Here, these doctors can't best me,' and so I stick it out."

XIII.—SPIRITUALISM.

REPORTS OF PROGRESS—SPIRITISTIC ORGANIZATION.

I.—THE NATIONAL FEDERATION OF SPIRITUALISTS.

THE Seventh Annual Conference of Spiritists—to use the term Mr. Gladstone desires to see substituted for Spiritualists — forming the National Federation, was held at Liverpool on July 5th and 6th. Mr. A. J. Smyth, the president, in his inaugural address recommended a cautious policy. He said :—

The course open before us seems clear and decisive. (1) To avoid undertakings that are beyond our reach that will divide and weaken our ranks ; (2) To adopt such methods of work that will add to our numbers and strengthen our unity. There is a duty that lies directly at our door that we *could* perform, and that is the proper education and development of our speakers and mediums. There are two items on the agenda, one for their education and another for their examination. I will not entrench upon these subjects farther than to say that the latter would be futile without the former, and both would form a perfectly workable section of the District Councils, and do much to increase the intellectual, moral and spiritual status as stepping stones to that more powerful, but less virtuous, legal status so much desired.

Mr. Swindlehurst, the organizing secretary, reported that :—

During the nine months of my mission work I have organized and conducted, or spoken (including Sundays) at 182 public meetings, being at the rate of five public meetings per week, besides numerous private meetings with committees and friends. The total number attending these public meetings was over 23,000, which gives an average of 122 persons per meeting. The parts of the country mostly visited were Yorkshire, Lancashire, Cheshire, Cumberland, and, broadly speaking, the Midlands. To perform this work I have travelled over 4,300 miles, in all conditions of weather; this gives 110 miles per week, yet the actual cost sustained by the Federation funds for these 4,300 miles of travel only amounts to £6 10s. 8½d.

Mr. Crav n, of Clitheroe, proposed, and Mr. Allen, of London, seconded, the foll wing resolution :—

That it is highly desirable that a Board of Examination for those aspiring to platform mediumship be constituted in connection with the National Federation of Spiritualists.

Mr. Johnson (Hyde) moved an amendment :

That this conference desires to impress upon societies the necessity of placing upon their platform speakers and mediums of known character and intelligence.

Mrs. M. H. Wallis seconded the amendment, which was carried by a large majority.

The constitution of the Federation was then amended as follows :

Clause 6, art. 2. The development and education of mediums, speakers, or other workers, for the propagation of Spiritualism, by means of Classes, Homes, or Colleges, or in any other manner which may be found practicable.

The following resolution was carried unanimously :—

That the N. S. Federation shall be empowered to prepare a quarterly list of competent advocates of our philosophy and exponents of our phenomena, which shall be published for the information of societies.

Mr. Jos Armitage, of Balley, was elected next President. Mr. W. Rooke and Mr. R. Tillon were re-elected Secretary and Treasurer. The following were elected on the Executive :—Mrs. Venables (Walsall), Messrs. Smyth (Birmingham), James Swindlehurst (Preston), Rooke (Levenshulme), Peter Lee (Rochdale), Macdonald (Patricroft), Hemmingway (Bradford). The unsuccessful nominations were Messrs. Tetlow (Pendleton) and W. France (Hyde).

The following resolution was then carried, and the conference adjourned.

That the Executive be instructed to act as Committee. 1. To prepare a Deed containing (*a*) A declaration of the principles of the Spiritualist movement ; (*b*) Definition of membership and privileges ; (*c*) Definition of a society and its powers, including the election of trustees and successors ; (*d*) Definition of a District Council and its composition and powers ; (*e*) Definition of Auxiliaries, their acceptance and status ; (*f*) Definition of Annual Legislative Conference, its composition, powers, and officers ; (*g*) The Status of Legal Signatories and their powers, either conserved or delegated to Conference, and the method of electing successors ; (*h*) The necessary clauses for legally securing property and dealing with same. All rights and privileges of members and societies to be left intact, so far as possibly may be done without infringing on the powers necessary to hold property for the general body. 2. To seek such legal advice and assistance as may be deemed necessary. 3. To raise and disburse funds for the furtherance of the powers hereby delegated to this Committee. 4. To elect its own officers ; to elect successors ; to add to its number. 5. To report at the next Annual Conference of the National Spiritualists' Federation, or at any intermediate Conference of either Spiritualists or Federation, which may be convened for that purpose.

II.—THE SPIRITUALIST ALLIANCE, LIMITED.

THE MEMORANDUM OF ASSOCIATION.

AT last, after much trouble, the London Spiritualist Alliance has been incorporated under "The Companies' Acts, 1862 to 1893." Amongst the objects of the Society, set forth in the Memorandum of Association, are the following :—

To succeed to and take over the property, rights and obligations of the existing London Spiritualist Alliance.

To seek, collect, and obtain information respecting, and generally to investigate, the phenomena generally known as psychical or as spiritualistic, including hypnotism, somnambulism, thought-transference, second sight, and all matters of a kindred nature.

To employ persons to make investigations and obtain information in connection with all or any of the matters aforesaid, and to pay to such persons such remuneration for their services as may be thought proper.

To aid students and inquirers in their researches into all or any of the matters aforesaid.

To establish, or aid in establishing, societies or institutions having objects similar to the objects of this Society, in the United Kingdom or elsewhere, and to aid and support, financially or otherwise, all or any of such existing or future societies and institutions.

To provide reading rooms and suitable offices for carrying out the objects of the Society.

To hold meetings either of the Members, Associates, or subscribers of the Society, or of the public generally, for the purpose of investigating or discussing all or any of the matters aforesaid, and to cause public or other lectures or addresses to be delivered upon all or any of the said subjects or any subjects of a like nature.

To receive from the Members, Associates, and subscribers to the Society, and other persons, annual or other subscriptions, donations, legacies, and contributions of all kinds, and to apply the same, and all other the funds of the Society, to all or any of the objects of the Society.

To make grants in aid of investigations respecting all or any of the matters aforesaid, by persons or institutions independent of the Society.

To amalgamate and co-operate with any other society or institution having objects similar to those of this Society.

To frame, promote, further, or oppose any Bill or Bills in Parliament, relating to all or any of the matters aforesaid.

Copies of the Memorandum and Articles of Association may be obtained from the office of the Alliance, 2, Duke Street, Adelphi, London, W.C., price 1s.

The addition of the word "Limited" to its title secures the right to incorporation.

Light, commenting on this change in the status of the Alliance, says :—

The advantages, secured and anticipated, are important.

1. The Alliance, avowedly a Spiritualistic Society, for experiment and teaching, is now as legal a corporation as any trading or scientific society in England. A special Act of Parliament could scarcely give it a better legal standing.

2. This, though not protecting persons who violate the rather grandmotherly laws against "fortune-telling," will tend strongly for the protection of all respectable mediums, as the experimenting in Spiritualism is expressly set forth as one of the objects of The Alliance. In these circumstances, mediums, especially if recognised by the Society, will be very much less liable to harassment, and, even in a court of law, would stand in a greatly improved position, with the possibility of defence by a legalised Society, established for the express purpose of studying the nature of all forms of mediumship.

3. The property and funds of The Alliance will henceforth be perfectly protected by the law; and bequests may be made to it in the full assurance that its legal standing and position are absolutely secure.

4. The fullest possible immunity from any personal control has been secured. The trustees of the property and of the funds of The Alliance will be the elected Council for the time being.

5. Other Societies, by a simple process, can now, through The Alliance, secure their property from being diverted to other uses, or, by amalgamation, can enjoy all its most important advantages. Concerning which we have only to say that here, in the simplest way possible, without the complications of over-much organisation and multiplication of authorities, is a way out of our difficulties, offering all we really need—a maximum of security with a minimum of entanglement.

It is not too much to say that this move marks a strong step forward, and makes a bit of history whose importance will be more clearly seen as time goes on.

The Alliance is even exhorted to build a Hall for the regular meetings of The Alliance, for special gatherings, and for conferences. We want séance-rooms. We want comfortable and convenient library and reading-rooms. We want a publishing and bookselling department. And we want all these in one building, right in the centre of London—in fact, as near Duke Street as possible, only in a more public thoroughfare.

III.—THE SPIRITUAL EVIDENCE SOCIETY.

INAUGURAL MEETING AT BIRMINGHAM.

THE inaugural meeting of this Society took place on September 22nd. In presenting the first Annual Report Mr. Bryan Hodgson, the Honorary Secretary, said :—

HOW IT WAS FOUNDED.

The Founders of the Society came together under the primary influence of the great scientific men whose names head the list of witnesses as to the facts concerned with spirit return and communion. In judging whether this claim of Modern Spiritualism was proven, they put to themselves three questions: 1st. Is spirit return a matter vouched for by a sufficiently wide range of witnesses? 2nd. Can any assertion by individual witnesses be verified by stringent examination by scientific men? 3rd. Can the conditions certified by scientific men be reproduced by ourselves personally with possibility of success?

To the first and second questions a little study gave us an unqualified affirmative.

The reality of Spirit return is attested by these Fellows of the Royal Society:—Alfred Russell Wallace, William Crookes, and Cromwell Varley, representing the Naturalist, the Chemist, and the Electrician.

Their experiments and results are fully published, and have not been seriously challenged. It remained with us to verify the leading assertions by personal investigation. As a result we testify that we have witnessed, and are prepared to show to others, examples of the chief of the phenomena.

ITS FOUR BASIC DOCTRINES.

After describing the nature of these phenomena, Mr. Hodgson proceeded to speak of the Constitution of the Society.

In this particular Society, we have found it necessary to take up a clearly defined position. We have adopted the four following statements as being to us, Truths.

(1) That the universe is governed by law.

(2) That the life of the individual is continuous after the change called death, and that communication can be made with spirits of those who have passed from the material plane.

(3) That the individual is responsible for the progressive use of the spiritual power he possesses.

(4) That his nature, however retrogressive for the time being, is innately good, and can achieve happiness under progressive conditions. We claim that these truths are amenable to the same methods of proof that are adopted in ascertaining scientific laws, *i.e.* we subject every assertion to rigid test.

THE CONDITION OF MEMBERSHIP.

But Mr. Hodgson went on to explain the Birmingham Spiritual Evidence Society goes further and takes up a unique position which he thus explains.

But we go further and claim that the thing to be most tested, is the particular mind making the assertion, or having any association with the assertion. We claim that the individual must exert his most stringent critical powers upon himself; next upon other Spiritualists in degree proportioned to the depth of their friendship with him; and that he must be most charitable to those who have the least realisation of the above truths. We thus make open personal criticism the fundamental condition of full membership of the Society, deriving from this condition the following advantages.

(1) It provides a means of rapid dissolution of the Society if the conduct of the members falls below a very high standard; and to attain to a higher standard of conduct than any denominational system can present, is the sole justification for the establishment of a new religion.

(2) It provides for the closest examination of all assertions, unmasks charlatanry, modulates excessive enthusiasm, and gives a means by which the truly sympathetic may more readily harmonise and stand firmly together in the cause of the truths they hold dear.

(3) It presents to the public a firm and honest front,

such as Englishmen at least will honour in good time; and, while absorbing the grandest of the great challenges of Christ—"Whoso convinceth me of evil?"—will, at the same time, enforce that deep receptivity towards the widening philosophy of our fast progressing times, that Christianity admittedly lacks.

(4) And finally. The open interchange of thought is the surest means of anticipating the conditions, we are told and believe, actually held in the future state. The disembodied mind thinks publicly in the spheres, what it now thinks it only thinks in private; and its companionship there is determined by the method of its thoughts. Thus liars and hypocrites find companionship in the hell of that condition; while the pure and true rise by gravitation to that companionship that their state can alone sympathise with and appreciate.

INQUIRERS IN THE COURT OF THE GENTILES.

Of course, the condition of open personal criticism is not enforced upon inquirers; though we intend that the custom prevalent in other societies, of admitting all types of minds to all departments of the subject upon equal terms, shall not hold with us. Inquirers will be admitted as students—not as teachers; and will receive every courtesy in that capacity. As soon as they adopt a position of superiority to us by becoming our teachers, they will come within range of our central principle, and be subject to direct personal criticism of an order proportioned to their sympathies.

A PSYCHIC EXHIBITION.

One great feature of the inaugural meeting was an exhibition of psychic curiosities and specimens. Direct writings by Dr. Slade and others, with names of witnesses; two engravings by W. Blake, dated 1813, representing what he said he saw as to the passing of the spirit; miniature painting from life of a ghost by Reginald Easton, whose integrity is guaranteed by W. P. Frith, R.A.; photos by Mumler, the "Lincoln" and "Dow;" photos by Bregnet, "Pomar" and "Poiret," in which spirits claimed to be recognised; photos by Starling and Boursnell, put forward as by ordinary photographers, not under test conditions; photos by T. Taylor, sent by Mr. A. Glendinning; drawing through Swan, being fac-simile of Hogarth's "Voter of the Seventeenth Century;" and a copy of Dufour's trance reproduction of Michael Angelo's "Battle of Constantine."

IV.—MATERIALIZATIONS EXTRAORDINARY.

"JULIUS CÆSAR"!

THE *Spiritual Review* for September thus begins its leading article:—

MR. F. CRADDOCK'S SEANCES.

Unparelleled Phenomena—Materialisations perfect and independent—Direct voices converse in the Cabinet—Various Spirits walk the room while the Control is speaking and directing the circle through the entranced Medium—Materialisation of J. Traill Taylor, Cardinal Newman, Julius Cæsar, several deceased relatives, etc.

The Editor says:—

We feel that Mr. Craddock is the physical medium of the future; he is the desideratum which will make the "dearth of mediumship," in London, at all events, an impossibility; he is a mediumistic star that has burst upon the night of Spiritualism in this country, and is destined to restore physical mediumship to its original state of gravity and respect.

We have heard all that many times before. But what "gravity or respect" can be commanded by this nonsense about "Julius Cæsar"?

FLOWERS.

According to the Barcelona organ of Spanish spiritualists for May, the Marcella group of investigators, five in number, meeting in the private office of Viscount de Torres-Solanol, obtained under test conditions many surprising phenomena. Although the door was locked, various sweets and a handful of small cakes fell upon the table. The hands of the others were sprayed with fragrant scent, non-existent musical box played, forms materialized.

Upon concluding the séance we found the floor artistically covered with flowers, gracefully arranged. There were:—

36	stems of heliotrope.
10	stems of *hierba luisa.*
6	tuberoses.
5	branches of sweet basil.
40	pinks.
14	magnificent dahlias; 9 white and 5 deep red.
30	double geraniums.
5	roses.
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A WOODEN LEG!

According to the *Harbinger of Light*, Mrs. Mellon's mediumship does not seem to have been affected by her widowhood. She visited Melbourne in August last, and various correspondents attest the appearance of many materializations of all sizes—on one occasion, of fourteen forms. Thirteen were recognised as friends or relatives; "Cissy" was the fourteenth. There was a good light, and the medium sat in full view of the circle. Mr. H. A. Ricing thus reports one somewhat grotesque materialization:—

During the evening of the 13th August Geordie's father materialised with his wooden leg, and stumped on the floor in answer to questions. He materialised for the express purpose of giving a test to a Mr. and Mrs. Duncan who were present, and who it appears were in some way connected with him in Aberdeen, and Mrs. Duncan alluded to having a sister who was to have been married to Geordie Thompson, and her uncle was in partnership with Geordie's father, Mr. Thompson, sen., in the shipbuilding trade. Mr. Thompson, sen., upon one occasion, as mayor or provost of Aberdeen, had to present the keys of the city to Her Majesty the Queen; but he found it so difficult to kneel with the wooden leg that the Queen would not allow him to kneel; this was explained in the séance.

V.—ON THE TRAIL OF THE MURDERER.

A CONTROL BY THE VICTIM'S GHOST!

IT is frequently asked why the spirits of the murdered do not assist the living in tracking their murderers. Occasionally it is claimed that it is done. Sometimes unprejudiced detectives, free from the superstition of unbelief, use trance mediums and clairvoyants for this purpose. As a rule it comes to little, although now and then a criminal is said to have been unearthed by this means. A very curious story of the kind was published last quarter by the *Western Daily Mail* of Cardiff, from whose columns it was transferred to some of the London papers, where it appeared as follows:—

For a month the murder of David Thomas, Lord Windsor's estate carpenter, who was shot on a lonely road at Fairwater, near Cardiff, has remained a mystery.

The crime has now been reconstituted in a manner which

resembles nothing so much as one of the weirdest efforts of the imagination of Edgar Allen Poe.

A young lady, not yet twenty, has claimed to be controlled by the spirit of the murdered man, and in a state of trance made the most sensational statements concerning the murder and the indentity of the murderer. To satisfy a natural feeling of incredulity, an offer was made to repeat the experiment in the presence of two members of the staff of the *Western Daily Mail*.

The little party set off from Cardiff towards Fairwater on a dark night, the medium walking at an easy pace between a male and female friend, whose arms were linked. Suddenly she spoke:—



MR. F. CRADDOCK, THE MATERIALIZING MEDIUM, WITH "SPIRIT" IN THE BACKGROUND.

(*From a Photograph by Mr. Bournsell.*)

"I see a pistol!"

"Where?"—in a low tone.

"There—right in front of me—held towards me?"

It was as black as pitch, and still as death save for the party's footsteps. All were enjoined to tread lightly.

"What is the pistol like?"

"It is a shiny one—there it is, held up—it has a large mouth."

Then came silence, unbroken for some forty yards further. The medium spoke again; this time with suppressed excitement and anxiety. "Hark!" she said, "I hear footsteps! I see a man!"

"Where?"

"Right in front of us. There he is, creeping along under the hedge. He is keeping out of sight."

"What is he like? How is he dressed?"

THE VISION.

The medium described her vision very minutely. Her finger

pointed towards the hedge to the right—ten yards in front. Her pace increased suddenly; she dragged her linked companions on with a lurch forward.

Every one was intent upon her movement—so intent that when a piercing scream rang out, they looked round with a startled impulse to know where it came from.

"Quick, hold her!" said her friend, in an intense whisper. The scream came from the girl. A pressman sprang to her side and helped to prevent her body pitching headlong forward. "O—o—oh!" moaned the medium, twisting her left arm round to the back to a spot immediately below the shoulder-blade, as if in intense agony. With a loud moan the medium's body sank, and it became a difficult matter to hold the limp form up. A light was struck to see her face. It was the hue of death. Her eyes were turned until the whites alone were visible.

Moaning, she was allowed to sink, and lay there, flat upon her face. The feeling was as though those standing round were participating in a terrible crime. Her moans as she sank expressed intense agony, and in the loneliness were so uncanny as to impress the least impressionable. An added feature of the terror was the fact, now easily noticed, that the moans were so like those of a man dying in lonely horror and anguish, with his ebbing life-blood gurgling in the sound, that it was scarce conceivable a woman actually lay there.

It was the actual spot—the actual position in which poor David Thomas fell. In another minute the body turned upon its back. Through the night mist that veiled her face from spectators standing closely round two white dots shone with all the fainted reflected light there was at that place. They were her eyeballs, a glassy white, freed from the vanished pupils. "She is as dead as the victim was," said a man who had been with her previously. Wax vestas lighted showed a ghastly face. There was every proof positive at least that the girl was totally unconscious.

Then came a terrible scene. The medium was filled by the spirit of the murdered man, and question after question was rapidly put to her. Time after time she tried to tell the name she felt was hers, and at last in strangled accents she said:

THE DEAD MAN SPEAKS.

"Da—vid— — — — —T—T—Thomas."

"What do you want of us, friend?"

"I was SHOT!"

"Who shot you?"

"——." (The answer must be omitted.)

"What do you want us to do, friend?"

"I—will—have—my—revenge! He shot me!"

"What shall we do, friend?"

The same words came: "I—will—have my revenge."

"How did he shoot you, friend?"

"He followed me—he SHOT me from behind."

"What did he shoot you for?"

"That—is a secret—in—my—life."

"But you told us before?"

No answer.

"Was it true? Was it because ——." (Omitted.)

"Yes."

"Now tell us, friend. Can you help us? Where is the pistol?"

In response to such questions a house was given, and the hiding place of the weapon indicated. "Go at once, or it will be too late," was the warning.

"How do you know your murderer was the man you say?"

"I—know!" A pressman took the opportunity of examining the medium on the details of the victim's movements that night, and these were given correctly.

"Look! Look!" she cried, in a voice in which horror and terror were mingled. "Look at the blood."

"Where?"

"Here—look! Look here!" indicating spots invisible to any one else. "Take me away," she shuddered, but before her frightened exclamation could be obeyed her body suddenly stiffened. "He is there!" she said with a pitiful horror in her tone, but with her face expressionless and her eyes still white.

"What do you see?"

THE GHOST.

"The ghost."

The spectators followed her direction. They stood in a little knot, trying in vain to penetrate the thickness of the dozen yards of gloom. "When we were out last with her," said one of the convinced, "she saw him then in this state, and we looked and could actually see the shadowed outline of a man, but it was lighter then."

It was evident now, though, that the medium was relapsing from a state that may be described as semi-conscious to a state of "absolute spiritual control" again. It evidently meant that something more was to be said.

"What is it, friend?"

Her tones changed:—"You—will—bring—my murderer to justice."

"Yes—every one is anxious for it—every one would help you if they could."

"I haunt this spot till I have my revenge. All I can tell I tell you through my medium. If you do not go at once you will be too late. O—oh!"

The terrible scene was ended, and the medium was restored to consciousness.

THE PISTOL NOT THERE.

The girl herself emphatically declared she had read no details of the murder, and never had been near the place. There was no reason to doubt her—on the contrary. How, then, was she aware of matters asked her as a test at Fairwater, even to names and addresses, published in the newspapers a month ago, but otherwise forgotten. In her ordinary state she declared she had not the remotest notion of them.

There was sufficient in a phenomenon of the sort experienced to lead to an easily-made test, by searching for pistol at the spot indicated.

The weapon was not found. The spiritualist body (to whom the "medium" in this case did not belong) believe that it is possible to communicate with the spirit of the murdered man, but they aver that he has not been dead long enough to enable him to speak correctly through a medium. They say, in effect, he must get into the ways of the spirit world, and then will be helped by other spirits to convey all that he has to say, or may say, to his friends below.

LIEUT.-COL. TAYLOR INTERVIEWS THE CONTROL.

The story is continued in the *Western Mail* of August 28th. Lieutenant-Colonel Taylor, of Cheltenham, went over to Cardiff, and after two days' investigation, is reported to have satisfied himself as to the genuineness of the medium. He had a sitting with the medium, who, being a novice in spiritualism, had thrown the thing up when the pistol was not found. Reluctantly she consented to another sitting. She was soon controlled, and thrown heavily on the floor. "David Thomas" then announced himself. The *Western Mail* thus reports what followed.—

Questions were impressively and readily answered through the lips apparently dead. The medium adhered positively to the statements made previously, and was closely examined.

"Why did you say —— (name again) shot you when we are sure he did not?"

"He—did—shoot me!"

"How do you know?"

"I saw him run across the fields to Llandaff."

"But you told us where to find the pistol, and it was not there?"

"I did the best I could to help you, friend."

"Presuming a spirit spoke, the inquiry proceeded. Taxed with the failure of previous information, he was firm in his previous indication of the murderer's identity. Why? It turned out that the only reason for believing him to be the criminal was hidden in the dead man's life. Ergo—it was merely a supposition based on the knowledge that he might have reason for revenge, however disinclined to take it in that terrible form. But there was this—the voice persisted in the statement that although,

whilst living, the victim could not see who shot him from behind—when dead, the spirit, freed from the body, saw and identified the murderer in the act of making good his escape. But why the failure to find the pistol? The spirit had no more actual ocular evidence of the hiding-place of the weapon than his friends below. He thought he saw a little, and had jumped at conclusions, as a confused man, full of revenge and calamity might have—with no more actual reasoning than a child.

"Why harbour this revengeful spirit—are you not better off?" interpolated Colonel Taylor.

"Yes, I am happier here, but he has robbed my wife of her support," was the reply.

It was of no avail to reason that the man he accused of shooting him could not be the guilty one.

"Who else would have come behind and shot me? No one had any cause to do so!" came the persistent answer.

"Is there no other spirit near you who could help you?" was the next question, put with an object.

"N—no!"

The expert present summarised it all in the words. "The medium is under the actual control of David Thomas, but, as I thought, at this stage of his existence his thought is only of revenge, and he is neither clear nor reasonable. If he is calmed, and told his wife and family are all right and cared for, this revengeful spirit will wear off, and the medium would get rid of him. At present he is so confused, his only desire is to control the person whom he has found he can influence, and to talk of what is troubling him. When he is calmed and easy he will leave her."

THIEF-CATCHING BY MAGIC.

The following narrative of an instance in which a thief was unearthed by magical methods, is quoted by the *Theosophist* for August, from the *Englishman*. Date not given.

I was witness of a most curious spectacle a few days back. The headman of one of my villages came in and informed me that there had been a theft in his house. He did not wish to apply for police aid, as experience had taught him that that remedy was fraught with more evil than help; but he said that if I would allow it, he would go a day's journey and bring a noted magician, who would soon "smell out" the thief. Be it understood that the man was confident that the thief was one of his fellow-villagers. Three days afterwards I chanced to be in the village, and found that I had been booked for the séance. It was a most extraordinary proceeding. The villagers were all arranged in the circle, and the magician, a very old Brahmin, and his assistant, sat in the centre. The old Brahmin muttered some incantation, and then produced a brightly-polished brass bowl. This was placed on the ground, and the assistant and a casual on-looker were told to spin it after the way we have all seen in most Western drawing-rooms. The magician in office then proceeded to mutter strings of incantations, and to throw handfuls of mustard-seed over the brass dish. Presently it began to oscillate and to show a tendency to change its position. The men kept their hands upon it and followed its movements. It swayed up and down, backwards and forwards, sometimes advancing inches, at others jerking upwards. Slowly it passed in a checkered semi-circle down the line of gathered villagers, the old priest still crossing over it. Suddenly it stopped in front of one of them; then worked towards him. The man, a thin, hungry-looking native, turned white under his black skin. Nearer came the bowl, more deliberate became the incantations, and with a bound the unfortunate victim leaped into the centre, and, clasping the priest's knees, confessed the crime—more, he returned the stolen property. It was a most weird and fantastic scene, and I must allow that I experienced some of the spell which influenced the group.

VI.—THE HOME AND WORSHIP OF THE SPIRITS.

A VISION BY "M.A." OXON.

Light continues to publish the automatic writings of its former editor, the late Mr. Stanton Moses, better known as "M.A." Oxon. The new series has been running for some months. It resembles much that he published during his lifetime; but in the last quarter two of the communications deserve special attention. One is a very vivid description of a vision, which Stanton Moses saw when in spirit body, under the direction of Imperator, whose figure was robed in a long flowing garment that seemed to be composed of dew-drops lit up by the morning sun. Following "Imperator" Stanton Moses entered a large room, with no furniture but an ottoman in the centre, on which he "motioned me to sit. The walls were not visible to me, being concealed by the most lovely flowers which covered them. As I looked up I saw that the roof was formed by a creeper which threw out its tendrils in all directions, and covered roof and walls with a mass of foliage and flowers." As he expressed his admiration he was told:

"You are in Spirit-land, and we would show you a glimpse of the spheres and of your friends. But we warn you that you break not the condition of passivity, else evil may ensue. Be calm, and you shall hear and see much. But, before we go further, we will join in adoration of the Supreme."

As he ceased speaking the most solemn strains I ever heard fell on my ear, and we rose to our feet. A door at the side was thrown wide open, and a cool breeze, laden with perfume, pervaded the room. By degrees the sound of music drew nearer, and I saw the head of a long procession coming towards us. At the head marched one, clad, as all the rest were, in robes of pure white, girt with a cincture of crimson. The cinctures varied in colour, but the robes were all white. He bore aloft a cross of gold, and round his head was a fillet on which was inscribed "Holiness." Behind him, two and two, came the white-robed choir, chanting in melodious accents a hymn of praise. Never before have I heard such glorious strains. Round the head of each of the choir was written "Praise." Following them came another cross-bearer, and then one by one a string of white-robed figures. As they passed us the procession paused whilst each turned and saluted Imperator, who stood a few paces in front of me. The first who so passed was an old man, and over his head was written in letters apparently of fire the name "——." Next came one whose name I did not see; then one whose name was written in mystic characters; then "——"; then "Mentor," who I now saw had left my side and had thrown off his blue mantle; then "——"; then one whom I recognised as F. Robertson; and last of all Maurice. They all had girdles of sapphire blue. Another crucifix, and then followed another seven, amongst whom I saw Doctor Prudens, Philosophus and Swedenborg. Again a cross-bearer, followed by another seven, amongst whom were Rector; my friend S.; Keble; and James Mason Neale. Again the cross, uplifted, and I recognised G. and his friend; they had in their hands small harps, on which they played. After these came N. M. and two brothers Lawes. Again a crucifix, and I saw Lydgate, Heber, and some other names I could not read. A long procession followed, and I saw some whose faces I seemed to know, but I was bewildered until the long array had passed, and then came out six figures who advanced towards me. They were my cousin; A. W.; Mr. and Mrs. C., and little Pauline; and one whom I did not know. They did not speak, but I seemed to know what they felt and would have said. I was about to speak, but was checked at once by Imperator. I saw that the procession had now filled the balcony or daïs which went round the room. They faced inwards, looking towards Imperator, who offered an elevated prayer to the Supreme. As he concluded the strains of praise burst forth again, and the procession retired as it came. When the last figure had vanished Imperator addressed me:—

"What you have seen has been intended to show you the

nature of our worship, and the home of the spirits. I will one day explain more. But the spirits you have seen are really the spirits of those whose names you saw. They were summoned hither from their different homes in order that you might see them with ease. One day you shall see and hear more of them. Now you must return, and I will enable you to describe what you have seen."

VII.—SPIRITUALISM AND CHRISTIANITY.

In the new series of spirit teachings now being published in *Light*, the communications received from "Imperator" at the séance of August 29th, 1873, deal directly with a question often raised both by Christians and non-Christians as to the bearing of Spiritualism on Christianity. Mr. Stanton Moses asked if an extraordinary effort was now being made to impress men with the reality of the spirit world, and was answered in the affirmative. "We look to scientific investigation into our own actual phenomena, for directing attention to that of which they are only attesting witnesses." The communication proceeds as follows, the questions being by Mr. Stanton Moses, the answers by Imperator.

And is this movement directly organised by the Lord Jesus? Is it entirely under His direction?

We have already said that two great spirits have been intimately associated with every such movement as this—Moses and Elijah. My immediate inspiration has been derived from my great Master. He it is who has ever inspired in me whatever of great or noble I have imagined. He it is who animated me when I trod your earth, and he it is who, through me, influences you. But he and we all act in direct subordination to that exalted spirit whom men call Jesus.

Have you ever seen Him? or the others?

Yes, friend. I have seen both my Master and the great spirit who was the mouthpiece of God to His chosen people. I have conversed with them, and have also received from them direct instruction. But not until I became connected with my present work was I ever brought into contact with Jesus. Not until I was called to attend at a gathering of great intelligences for the very purpose of organising this movement in its future, did I ever see Him. So far as I know, He has never visited the spheres of probation until of late. Nor have the exalted spirits whom I then saw. They have descended, I believe, for the first time since the era when Jesus was born into your world, to work a similar work.

To what meeting do you allude? You once said, I think, that Jesus had never returned?

The meeting was one which took place at the time when I was absent from you, as you know. And I never speak with positive assertion save of that which I know. Jesus had passed beyond the sphere whose denizens operate directly on man. And it was not until necessity called Him that he came again to work out a further portion of the work which He began in the flesh. I do not know that He has even now manifested Himself on earth.

Yet one I know has received communications professing to come from Him, and others of whom I have heard.

I cannot say, friend; but I know that He is now organizing a great mission to man, and, without curiously questioning, you may be content to know that this which now operates on you comes from Him, and has His blessed sanction. It is of Him: and we are His ministers. You will discover indications of what is now being accomplished in some recorded words of His. But we warn you that you attach not too great importance to the wording of records which are in many cases obscure and erroneous, and the utterances of those who did but record their fallible impressions. Still in them, broadly read, you may discover indications, many of which are now transpiring.

About the second coming?

Yes; and with regard to the general outlook now for a new Revelation, as it was in the days that preceded the coming of the Christ.

MRS. STOWE AND SPIRITUALISM.

Mrs. Stowe's sister, Mrs. Hooker, is a well-known medium (not professional), and Mrs. Stowe herself was a convinced spiritualist. Dr. Stowe was clairvoyant and clairaudient. Miss Fields, writing in the September *Atlantic Monthly*, says:—

It was during one of Mrs. Stowe's visits to Boston in the ensuing year that she chanced to talk with greater fulness and openness than she had done with us before on the subject of spiritualism. In the simplest way she affirmed her entire belief in manifestations of the nearness and individual life of the unseen, and gave vivid illustrations of the reasons why her faith was thus assured. She never sought after such testimony, so far as I am aware, unless it may have been to sit with others who were interested, but her conclusions were definite and unvarying. At that period such a declaration of faith required a good deal of bravery; now the subject has assumed a different phase, and there are few thinking people who do not recognise a certain truth hidden within the shadows. She spoke with tender seriousness of "spiritual manifestations" as recorded in the New Testament and in the prophets.

XIV.—DREAMS, DREAMERS, AND DREAMLAND.

A DREAMER'S CHURCH, OR THE ART OF ALLEGORICAL INTERPRETATION.

AN Inspector of Public Schools in Denmark has sent me a long and very curious narrative of the doctrine of an Association of Dreamers, which corresponds somewhat to a church. The oracles of this church are dreams. Their dreams are allegorical, and, judging from the examples sent, they leave a wide and generous latitude to the interpreter. Mr. Michelsen, the Inspector in question, is an intelligent man, and his letter is remarkable as showing the existence of a Society which has studied dreams systematically as the oracles of God for nearly thirty years.

Without more preface, here is Mr. Michelsen's letter :—

Skanderborg, Denmark.

Your various articles in BORDERLAND, about *Dreams*, induce me to tell you about my experiences—and, perhaps, those of my friends—as to *allegorical dreams*. I hope you will be able to understand my bad English; and if you want to put these experiences into BORDERLAND, they need a great deal of *retouche*, of course.

THEIR STARTING POINT.

First, I think I ought to give some introductory explanations :—

Man has a double nature: a divine nature, and an animal one. The former is man's divine spirit in connection with the higher, pure, part of the soul; the latter, is the lower soul in connection with the physical body. The former is the real, remaining Ego; the latter cannot remain existing.

The aim of man's lives, is the liberation of his divine nature; and the aim of his earth-life, is the liberation of that nature from the government of the animal—the egoistic-sensible principle—in him.

If we call animal man: Adam (ha dahm, *i.e.* the blood), and divine man: Christos (the anointed)—we may say: the aim of man's earth-life, is that "the Christ may get shape in him," as St. Paul says. And the way is "to put off Adam"—by constant war against the animal, by "work in fear and trembling." [1]

When man at length has overcome the animal (and God's grace will assist him that helps himself!), then he has got "the victor's crown," and needs no more live an earth life. Then the creating divine principle in him *can* make him the form of existence, that belongs to the next class of life's school (for as God is the creator of the universe, or Makrokosm, so the "particle" of God in man, is the creator of his little world, or Mikrokosm—and the perfection of his work depends on the perfection of his liberation)—and man *can* enter that class.

THEIR AIM.

To describe the life in that class, is nearly as difficult as to write a Latin letter with English words. Let us say in simple words: the next class is one step nearer to God; those that have got "the victor's crown," must work farther on—and a part of their work is *to help those that are still, struggling and working, in earth life.* Help them to what? To the true faith? No! To occult knowledge and powers? No! To help them to live the TRUE LIFE. For those that have the victor's crown, know from experience: only the True Life, *i.e.* the life in love's struggle with the animal, is the way to that crown!

But how dare I to say, the Victors still work in this gloomy sphere? Because I know: "We are one another's limbs," and: "If we live, if we die—we are the Lord's"—death cannot part the limb from the body; because I conclude from myself: if I at length, enter the next class, I *will* demand as my right to help those that still live on earth—they are "limbs," they are parts of me, I want to have them brought to perfection, because God is One, and all divine existence, a unity. . . .

[1] From beginning to end, the "History of Christ" in the gospels is, *an allegoric tale about the development of the Christos in the inner world.* We know that!

"THE VICTORS THEIR HELPERS."

But *can the Victors communicate with those in this low world?*

Certainly, they can! As the sound can vibrate through the wire of the telephone, so the thought can vibrate through the ether. And as the sound of a string, can make the same (unison) string of another instrument vibrate, and give the same sound—so the etheral vibrations of a thought, will call forth that thought in man's consciousness, if only he is "unison" with the originator of those vibrations. Thus "inspiration" may be a very simple occurrence; but here I want to speak about *allegorical dreams*—by which the Victors very often communicate with us.

I think it is Kant—the great German philosopher—that says: Man is, really, two men; he is a sensual man and a spiritual man. The sensual man lives in the sensual world (mundus sensibilis), the spiritual man lives in the spiritual world (mundus intelligibilis). But why does not man, generally, remember his experiences in the spiritual world? Because these experiences cannot, generally, make a sufficient impression upon his gross brain. *But when man sleeps, the impression may be so strong that it remains upon the brain after sleep.*

HOW?

You will understand that I agree with Kant. Also his idea as to our receptivity in sleep, I think true: when we sleep, we are in death-like state—and it is generally accepted that the death of the physical body, is the condition of man's entering the spiritual state. Moreover, when we sleep, our senses are, more or less, shut to the outer world—and the more silence in the inner world, the better the inner man can hear the voices from *his* world. Finally, during the latter part of sleep, the organic functions of the body are reduced to a minimum. I, therefore, think true the well known words of Apollonius of Tyana: "In morning dreams, the Gods will speak to men."

From all that I have said, till now, I conclude:

The universal Church, the invisible and triumphant Community of the Victors, will speak to those men on earth who are fighting and working to get the Victor's Crown.

We are, in this country, a body of friends—we call ourselves D. S.—that acknowledge the truth of those religious ideas, shortly described in my "introductory explanations," and, *therefore*, "fight and work to get the Victor's Crown"—and we, *i.e.*, many of us, insist upon: *we know from experience that the invisible Church speaks to us in allegorical dreams.*

BY ALLEGORICAL DREAMS.

Why in *allegorical* dreams? Quite natural, I think. If our invisible guides were able to impress (by way of our "subconsciousness," may be!) upon our brain a long speech of wisdom, how should we [1] be able to remember that? But an allegory—either immovable or dramatic—will easily be *remembered*; and he, from whose inner store the allegory has been taken, must have the best chances of *understanding*. . . . There are other, and deeper, reasons for expressing spiritual communications by allegories; but, I think, the above-mentioned will be sufficient, or I shall never come to the tale about *our dreams!*

[1] Dr. Anna Kingsford, my dear friend, the most remarkable woman of our days, a pure and noble spirit, had the faculty of remembering many words. See *Clothed with the Sun*, by Edward Maitland, No. V., and *Dreams and Dream Stories*, by Anna Bonus Kingsford—both edited by G. Redway, London.

SOME DREAMS AND THE INTERPRETATION THEREOF.

Being about to relate some of our dreams, I am fully aware that you will find them rather insignificant! Well, we are quite ordinary men, but "fighting and working," and there is no reason for giving us great visions—that, certainly, would not be of so *great value to us* as those simple pictures. If you cannot take any interest in the contents of our dreams (they have come to different persons), we beg you take them as *examples* only.

(*a*) OF A TELEPHONE.

A short time after he had found the truth of the inner Christos, one of our friends dreamed (25th November, 1894: Morning): He had got a telephone in his house [1]. He was rather in bad spirits, for the costs were large [2], and he did not yet see the use of his telephone [3]. Some one rang the bell, and he put the voice-conductor to his ear, and listened. "But I heard no voices [4], only all the bells rang. I, therefore, heard ringing from everywhere. The thought came into my mind that all those who had telephones [5], were at their apparatuses; but all of us heard nothing but ringing. It must be the lightning [6], I said, "That has struck the wires, and an electric current makes all bells ring." But all to whom I told my idea would not agree with me. I stuck fast to my meaning, and as my bell gave a stronger sound, when I got the idea of the lightning, I felt convinced I was right. . . . "

(*b*) OF A SHIP.

Another of the friends had (May 21st: Morning) this dream: He had become the owner of a ship, by that he was to go to England [7], and afterwards to other, more remote, countries. And he was "jubilating" [8] for the sake of the ship. But he had not yet seen it, and asked about the number of the masts [9]. There was but one, and it was hollow [10]. "I did not, then, rejoice so much, for the ship was not, I understood, so very large. . . . Then I awoke. But I could not comprehend why I had been jubilating."

(*c*) OF A TEMPLE.

Again, another of our friends (a lady), tells about a morning dream in June, 1893: "I am sorry that I cannot draw the ornaments for you: I never could draw anything. The columns I saw were artificially done, and the whole temple was imposing, not so much by its greatness as by its immense beauty of style. I have been in fears on account of that dream, as I feel . . . I was travelling, had been travelling far, and the last day, especially, I had walked very much. I felt tired and was inclined to stop, when my guide (that is to say, I heard his voice, but did not see anyone) told me to go a little more—and I should see the Jewish temple, in that a judgment was to be pronounced the same day. . . . I then ascended a hill, from which I saw a place paved with white marble, and in the middle there was a very large spring-water. From the marble pavement, several steps led to the temple, which consisted of the columns, wearing large vaults, that seemed to be with much gold inlaid. . . . There sat some men, but all of them with animal masks before their faces; and before them stood a woman, that in a most fluent manner told about her good deeds, until one of the judges rose, and said: 'Take away the mask.' Instantly, the woman fell upon her knees, imploring to get a short time more to live in; but some one pointed in silence towards one of the outlets. The woman was in a very great fright. Then I heard a voice say: 'Go, I will follow thee. Thy time there will not be eternal.' I felt a terrible fear. . . . Then I saw Papa and you."

[1] When a man has found his inner Christ, he is in unity with the Divinity of Universe.

[2] To get in connection with "the great unity" will cost much: self-denial, sufferings, and troubles does the war against Adam cause—and the sufferings and troubles do not cease until the flesh is overcome.

[3] A man that is in union with the divine part of the universe, will not at once realise the value of this union.

[4] He will not be able to get, in the beginning, thoughts from the spiritual source, but the feeling of union will be his.

[5] Indeed, they are!

[6] It is the lightning of heaven, divine power, that gives us the blessed feeling of unity.

[7] England is the land of freedom—and only freedom (*i.e.*, freedom from the tyranny of animalism) is the aim of life.

[8] There is good reason for that!

[9] Man must go to freedom by a ship with sails: the holy wind (Pneuma) must be the motor.

[10] And the ship must have a mast, a firm principle, in that the Pneuma can get hold. But one "mast" is sufficent; the principle of "Adam and Christos," for instance, is good enough—if it is not hollow.

(*d*) OF A CHILD IN A PARCEL, ETC.

A fourth friend writes (March 3rd, 1893):—"The night between Sunday and Monday, I got my first allegoric dream. . . . . When I went to bed, it was in the hope to regain my lost consciousness of having the inner Christos; but the emptiness and that unusual indistinctness remained, and it was to me as if I had lost all that I had gained through my own work and by the help of friends. At length, I slept . . . and awoke at *five in the morning* (I lighted my candle, to see what it was o'clock), after a most wonderful dream, so that I said to myself: What is that? So I never dreamed before—and I have it so clear in my memory. Two days before I had read Anna Kingsford's two dreams: The doomed train and the wonderful spectacles; maybe, this was the cause why I suddenly got the thought, it was, perhaps, an allegorical dream, and I began trying to explain it. Instantly, it stood clear before me, nay, as if it was said to me: 'It needs no explanation.'

"I dreamed I was an apprentice, in a merchant's shop. The merchant had gone away hunting, and we had a guest, a lawyer [1], a kinsman of the merchant. . . . A lady, shining with joy, came running through the shop, and ran into a room where I was, saying: 'I have something for you' (she carried a parcel), 'is not your room there?' I answered in the affirmative, and she hastened into my room. . . . 'Who was that?' asked the lawyer. 'I don't know; she said she had a parcel for me. Run after her!' he said, and I ran into my room. There was no lady; but in the next room she was. . . . I took the parcel, walked to the lawyer with it, and she followed. When I opened the parcel, there was *a* [2] *child* in it. . . .

"In the street, I saw a strange sight: a carriage, or a cart, drawn by two unusual large, and wild bulls [3], roaring and with chains from one foot to another. On the cart, sat a driver. . . . The carriage left the road, and was dragged into a pool, or an abyss, near the road. And I saw both the bulls and the man amongst them swimming in the pool, lost past help. But I was not at all touched [4] by the dreadful sight.

"On the road (upon which my dreaming friend stood) was a supernaturally big horse [5]—or stallion—who tried to strike me with his hind legs, as I went back. . . . "

(*e*) OF THE MAN WITH THE KNITTED SHAWL.

A fifth friend tells me (May 12th, 1895):—"Last night, I walked above a remarkable city. It was covered with snow all over; and only the tops of the houses and trees could be seen. . . . . I walked upon the snow, and I had a most distinct feeling that the city under the snow was a living city—but its inhabitants were, by the cold and thick snow-hill, shut out from the light from above. . . . I was accompanied by a youth of about twenty. We spoke of an examination that we had to undergo; and the next day, we would begin to prepare ourselves for the examination. I thought I should be able to acquit the examination after some years, although I felt I was nearly too old now, and that the youth would, with less difficulty, acquire the knowledge needed. . . . Only few persons walked upon the snow; and it appeared to me that here and there were holes, entrances to the under-snow city. . . . The young man liked fun a little: as we walked, he put on a knitted

[1] I think our invisible masters and brothers meant to say to our dear friend: "Thou knowest the law [1] of evolution: thy soul must become a virgin, and the virgin will bring forth the child of God [2] in the soul; but the purification of thy soul is this: the beasts in it must be drowned [3]. This we show to thee; and thou art not moved by the terrible sight [4]: thou hast—thy inner Ego hath—lived to see it. . . . Thou hadst lost courage, and thou—for a time—hadst lost the acknowledgment of the Christ; for only a true warrior of God can govern the stallion [5] that carrieth man to the light." Our friend understood the dream in this manner.

shawl—and I did not know him, until he had taken it off again." [1]

(*f*) OF THE POISONED PARSON WHO CAME TO LIFE AGAIN.

A sixth friend dreamed (December 21st, 1891):—"He and I sat together speaking—of spiritual things, to be sure: we very often spoke about the ideas mentioned in the introduction, as of the unhappy church-members that get no soulish nourishment from the doctrines of the churches. . . . Into us came a clergyman (a friend of ours), and we gave him poison. He died immediately, and was buried in the earth. . . . The dreamer died too, and was put into a coffin, and buried; but he very soon came out of the earth again; suddenly, he was at a railway station, with a great number of waggons. There his dead mother came to him, and gave to him a green garland, saying: 'Go back—and see the results.' . . . He went back, and behold: the clergyman had risen from the dead—but in the shape of *a young girl, that had but one eye!*" [2]

(*g*) OF A WILD BOAR.

A seventh friend wrote to me (December, 1892):—"I want to tell you about a dream I had yesterday, in the morning. Indeed, I do not know if it was a dream; for it was only a moment, and then I was fully awake. You know, I have had, now and then, a dream of a wild boar that is in pursuit of me; and I defend myself, putting a chair between me and it. But it will run between the hindrances, and put its teeth into my bowels. . . . I never reflected, in earnest, on this dream (the dreamer often said to me, he thought he had once lost his life at a wild boar hunting)—and yesterday, I did not think at it. But yesterday, at 6.30 in the morning this dream was repeated, and I got the explanation. It was within me: 'Do you not understand, the purpose is to let you know, you do not defend yourself in a sufficient manner against the attacks of the animal; you want to avoid it—but it will overreach you, and overpower you.'"

A CLUSTER OF VISIONS.

These dreams of seven of our D. S. friends may be sufficient as *examples* how the invisible Church of the Victors will communicate with its members on earth. Finally, I offer you a couple of *my morning-dreams*:—

May, 1895:—"I saw how a body of bad men, stoned the Christos child. The stones sometimes sparkled, like glass or diamonds. Finally, the child (he had an unusual tall forehead) shut his eyes. I thought: 'Now he is dying!' but a voice said to me: 'No, he is not dead—he sleeps.'" [3]

September, 1893:—"There was a war between two places, and they were separated by a water. First, I visited one of the places. There sat a most sickly looking person, whose clothes were very few; he pulled a string—and a terrible detonation, as from a giant canon, was heard. Next I visited the other place. My beloved son—whose body died in 1891—was there, but in a sleep-like state. Upon a point of land stood an officer, in a green uniform, a golden spirit cross (✠, represents a flying dove—Justin Martyr) before the heart, his complexion a little yellowish, full brown beard (this man I see often in my dreams; I suppose him to be the hunter from 65—see afterwards). At his side stood a lady (probably Anna Kingsford). Without any fear, they looked towards the enemy.

In the beginning of 1891—a year with very much sorrow and suffering—an invisible Master said to me, some time before I went to bed: "Will you follow me?" "How do you mean?" I answered—supposing I was soon to die. "Of course, without the body." "I am at your service." Then I had this dream:

"With two persons, I was outside a garden that was surrounded by a high fence of planks. A very small door, leading into the garden, was open, and through it I saw: in the garden was nothing but dry half-withered grass; but in the grass was a very large serpent. The serpent turned its head towards the small door, and incessantly its eyes were fixed in that direction. . . . . We attacked the serpent, throwing little stones, and sticks, etc., at it; and one of my hands was upon the door, that I might shut it, if the serpent would attack us. But it did not do that; it only moved a little—and its staring at us continued. . . . . Then some one proposed: 'Let us go into the garden, shut the door, fight with the serpent, and kill it!' And we armed ourselves in a strange manner: a wooden club in the right hand, a lantern (?) in the left. . . . One of us (a bad person who often, in my dreams, is used as the symbol of animalism) went away; another and I went into the garden. . . . "

In 1889 or 1890, I had the following dream:—"I came into a large hospital, situated upon a hill, that was surrounded by immense moors. Many rooms, and all the rooms were full of beds, each bed occupied by a person who looked ill. But neither doctors, nor waiters, nor medicine, were to be seen. I remembered, pretty well, some of the sick. One of them was extremely meagre, his complexion nearly pure white—and he looked so happy. Another, was a big man, looked very powerful; he could not move a limb. Only his tongue, he was able to use—and he told me: *this was the Hell*. . . . When I left the hospital, a woman in black (Anna Kingsford?) was my guide over the moors."

In 1890, I was uneasy: I thought I did not do sufficient for making known the knowledge of the inner Christos. I prayed for light—and this dream came to me: "I stood near a road. On the side of the road remotest from me, two persons walked; they were bare-headed, in long mantles, and with belts round their waists—both of them looked at me, half with fear, half with aversion. . . . From that quarter where they had disappeared, came a man on horseback. His dress was like that of a Roman imperator; in his right hand he had a mighty staff of command; his steed was very strong. . . . In a remarkable mild and serious manner looked the rider (I never can forget his face!) at me—*but I ran away, across the fields*. . . . "

November 10th, 1865, I dreamed as follows:—"I had come into an unknown country; it was amidst other countries, but nobody knew anything of its existence. I had come into an old castle, in that country; in it were no rooms, only green turf, with many birds' nests. Through a small door, through that day-light shone, I came into a large park; and now my guide left me (for I had had a guide—that, I think, was invisible). . . . Out of the door I met with a man; he was slender, but strong, dark, with a spiritual-Roman face. At first, he looked at me as if astonished and annoyed; but with much kindness, he allowed me to pass. . . . I passed on. And in the park, I met with another man, in a hunter's attire, a gun under his arm (described before). I thought he was the owner of the castle. He conversed kindly with me, and invited me to follow him. . . . . We came into a part of the park, where many high trees were. He showed to me, how many deer passed by in the distance, proud and strutting; but I saw them as through a fog. I got his gun, and aimed at the deer—*it was a telescope!* . . . Afterwards, I stood on a road out of the mystic country—only

[1] I think no explanation necessary. Only the young man with the knitted "shawl' may be somewhat mystical to you. The *idea of the inner Christ* is, to me, like a youth with a knitted shawl that will make him not to be recognised. This idea is a youth: the future belongs to it. Its clothes, its outer shape, so as man's thoughts can realise this shape, are: *first*, "swaddling clothes," as the gospel says, *i.e.*, man's first thoughts about the inner Christos are incoherent, patchwork; *at last*, a "coat woven without seams," as the gospel has it, *i.e.*, finally, man's understanding of the Christos in him will be coherent—had the father that wrote the gospels known knitting, they would, certainly, have written: "But his coat was *knitted out of one thread*."

[2] This is the way to the true light: the ecclesiastical doctrines of atonement, &c., must be put away; man must die and be buried, that is to say, his animal nature must be overcome; amidst the noise of this world (the busy railway station) he has to return (to his soul) and "see the results"; and the results are: the soul is a virgin—but at the beginning she can see with but one eye, one-sided!

[3] By way of many dreams I know how the invisible Church will "judge" us when we "fall." *Always mercy—only mercy!*

by a hedge, parted from the road. And many men ran in search of the country—they could not find it!"

This dream was a prophecy of my inner life, till now—and a little farther. With much respect, I am yours truly,

CARL MICHELSEN,
Inspector of the Public School.

SOME PROPHETIC DREAMS.

THIS quarter two very remarkable stories have reached me of precognition, or the foreseeing of things in dream, which appear to be more than usually distinct and clear. One, which reaches me from the United States, dates back to the time of the World's Fair; the other, which is a kind of double-barrelled affair, occurred last August in Wales.

I.—A MINE ACCIDENT FORESEEN.

A CASE OF DUAL DREAMING.

On August 15th, 1896, in Swansea Valley, an accident occurred at the Hendrefogan Pit, Gwys, which cost the lives of two boys, while seven others were injured. These boys were riding in a car that was being drawn up an inclined plane. The coupling-bar broke. The car at once ran backwards at ever-increasing velocity until, the bottom was reached, when the car, coming into contact with others, made a fearful smash, some of the trams being literally made into matchwood. The escape of most of the occupants of the car was simply miraculous. The men working below ran as quickly as they could to the confused jumble of wheels, wood, and humanity, not expecting to find one of the boys left alive. To their joyful surprise, however, they found that only two of the boys, Thomas J. Williams, aged seventeen, and Morgan Morgans, aged thirteen, were killed. These were killed outright. They were mangled in the most fearful and shocking fashion, being battered, cut, and smashed almost beyond recognition. Apart from the dream by which it was foreseen, the accident itself was not particularly noteworthy, except for a curious coincidence.

A WEIRD COINCIDENCE.

The *Cambria Daily Leader*, from which I quote this narrative, says:—

The pit belongs to the Gwaun Cae Gurwen Company, and is considered a very safe one. It will be twenty-seven years come November next since there was an explosion in the Hendreforgan, and from that time to Saturday there had never been a serious accident in the mine. On that occasion seven people were killed outright, besides there being a considerable number of injured. On that November day, just coming the two years over the half-century, among the killed was a man named Morgan. He was an uncle of the lad killed on Saturday, and by a strange coincidence, which is regarded with almost superstitious awe in Gwys, the boy Morgan was killed in exactly the identical spot where the body of his uncle was found after the explosion. This coincidence, it is needless to say, has given rise to considerable comment, which is in no way lessened by the fact that two of those who were readiest on Saturday in extricating the boy from the debris of the smash were amongst those who found his uncle lying there after the fateful explosion.

The importance of the accident lies in the fact that it was foreseen by two dreamers. One took warning by his dream, and escaped. The other duly warned her son of his peril, but he mocked at her dreams, and was brought back so badly injured as to be more dead than alive.

A LIFE SAVED BY A DREAM.

The special correspondent of the *Cambria Daily Leader*, published in that paper of Monday, August 17th, tells the story of these dreams as follows:—

That there may be more in dreams and visions than the bulk of us wot of in these prosaic days struck me on Saturday. A couple of visionaries, whose prophetic exordiums I had a chance of investigating, simply staggered me. First and foremost comes the case of one William Walters, a collier, who works in the Hendreforgan. Before leaving home on Saturday morning, he said that he would not go down into the pit. Asked why, he replied that he had such a vivid dream of an accident that he knew it would be unsafe for him to go to work. He was pressed for details of the dream, but could give no coherent account of the commencement of the vision. Whether it was an explosion, a big fall, or some other form of fatality his dream vouchsafed no explanation. The beginning of the affair was a confused and misty jumble, out of which nothing palpable could be built. The end of it was clear enough, and quite satisfactory to Walters. At the bottom of the drift he could see lying a wreck made of coal, trams, and human bodies. So plain was this that he could count nearly a dozen bodies lying in the fearsome heap, and at times the dream mist would lift so that he found himself in his sleep straining to see if he could ascertain the features of those he could see in the weird picture, being fearful of finding his own form among the slain. Try as he would, however, he could never quite rend the diaphous veil that stood before the faces of the victims, though their forms always stood out clear and unobscured, except that they were partially covered with the strewn wreckage. As Walters is not in an ordinary way addicted to indulging in clairvoyance, and just about as free from superstition as most people, he was rallied for his fears, and, perhaps, feeling shame-faced at his own dread, allowed himself to be persuaded to go to work. He accordingly left his cottage and joined some mates on the way to the pit. Here the force of his dream impression came on him again, and he told his mates of what he had witnessed in his sleep state. They were not at all impressed by it at the time, though it came with full force on them later, and he had to submit to a great deal of good-humoured banter, and some cutting badinage on his prophetic foresight. The fleers and jeers of his companions, instead of having the effect expected, fixed firmer his creepy belief that a big accident was to happen, and once again he became determined not to go down the pit that day. This time he would be moved by neither earnest persuasion nor jaunty jocularity; he held that he had received irrefragible warning that there was to be an accident, so made up his mind to heed the monition and declined point blank to go down. Instead of seeking coal he therefore went to a public-house, and when people expressed surprise at seeing him, he, regardless of the open laugh or the ill-concealed sneer, boldly stated why he was not at work, a considerable number of people indulging in a hearty laugh at his expense, as the morning wore on. It is needless to say that the laugh turned to something quite different as soon as it was known that an accident had occurred. Fortunately, I am not called upon to explain the mysterious premonition, and should not like to have to attempt it; to me it is absolutely inexplicable, quite without the boundaries of the everyday life a reporter is called upon to chronicle.

WARNED IN VAIN BY A VISION.

Not a whit more explicable, until such time as the attainment of higher power shall have clarified the atmosphere, which on our present plane is murkily mysterious, was a dream of Mrs. Sarah Lewis, whose son is among the badly injured. From time immemorial women have had visions, and have dreamed dreams, even in the evil days when such things were at a discount, and their retailing decidedly below par. Still it has not fallen to many in their state of slumber to rend the veil of futurity with such accuracy as did Mrs. Lewis. Nothing might be more common than that the wife of a miner, and the mother of lads whose living has to be sweated out of the bowels of the earth, should dream of bad accidents and sad mishaps. Still, their fulfilment is, fortunately, few, and in waking moments, "the thoughts of disturbed imaginations" are paid little attention to.

Mrs. Lewis owned to having had disturbing dreams on several occasions in her life, but said that she had never had such a fearful vision as accorded to her on Friday night, or, rather, on Saturday morning, for it was in "the wee sma' hours ayont the twal," when she saw a most gruesome sight, one that was so appalling to her that she was driven to arouse the whole household with piercing screams, and wild, startling shrieks. She dreamed that she was suddenly transported from her home into the depths of Hendreforgan. Here for a time all was as black as Erebus, "thick darkness that might be felt." Gradually the palpable gloom grew less solid, yielding place to a murky darkness, this fading gradually with the transition of growing light. As the light grew in intensity things stood out clearly and sharply to her vision. She saw that she was at what she knew to be the bottom of the drift. Close by her was a jumble of wreckage and human beings, amongst the mangled forms being that of her son. Then the phantasmagoria faded away, and the pit became black once more before she had been able to emit a shriek from her locked lips. Then, gradually, once again the pit became light, and she was the only human being in its depths. Not a sound was to be heard, all being the stillness of the tomb. Suddenly the faint roll of the wheels and the jolt of cars was heard by her, and she noticed that the trams were slowly and lazily moving. With each moment the wheels moved faster until the trams were moving with an alarming velocity. Then the stillness of the pit was broken by shrieks of wild despair, and dashing down the drift came a number of cars containing several men and lads, amongst the number her son, all doomed passengers to be hurled to the bottom to meet an inevitable death at her feet. Like lightning the car sped with its occupants to their doom of destruction and death, and not until the crash came could the spell-bound woman utter a sound, though her anguish was supreme. At the instant of the impact of the car containing the living freight to the bottom of the pit, she found her voice and cried out aloud in her agony. In doing this, she wakened all in the house, herself included, but so vivid had been the dream that it would not for a time fade away, and it was some considerable period before they could pacify her enough to make her understand that she was in bed and not in the Hendreforgan Pit, and that she had not witnessed the actual occurrence of an appalling accident, but had been imposed upon by a piece of impalpable dream stuff. When fully awake, Mrs. Lewis "courageously" threw off her impressions, not allowing her spirit to be daunted by an early morning dream, and her son went to work with his shift in the best of health and spirits, so little credence is given now-a-days to the foretelling of haps and mishaps in dreams.

After making all allowance for a more or less impressionable reporter working up a sensation, there seems to be here good first-hand evidence collected on the spot before the accident was twenty-four hours old, and published within two days with names, addresses, and full particulars for the reading of all the friends and neighbours.

II.—PRECOGNITION OF A SUICIDE.

A PROPHETIC DREAM.

The following letter speaks for itself:—

August, 9th, 1896.

I wish to relate for your benefit and that of your many readers, the following incident from my own experience. Whether it be a remarkable example of what Mr. Myers calls *precognition*, or whether a revelation from a spirit world beyond this material existence of ours, I do not pretend to an opinion. I merely state the facts (which can be substantiated), and leave it to the gentlemen of the Psychical Research Society to formulate a satisfactory solution.

During the summer of 1893, while the World's Fair was in progress, I had a temporary office in the Rialto Building in Chicago. This structure, immediately adjoining the great Board of Trade building, was occupied principally by grain commission merchants. The second office from mine, on the same floor, bore upon its opaque glass door, the simple announcement,

"NELSON VAN KIRK,
COMMISSION."

I boarded with a friend or mine at his home in Auburn Park, a suburb four or five miles from the business centre. Another friend was Mr. Chas. H. Morton, who then lived in Cincinnati, Ohio; but who is now with the Potter-Parlin Company, a great New York spice house. Charley had written me of his intention to visit the World's Fair. My Chicago friend's home was so filled with relatives and friends, that there was no room for Charley; but rather than be apart from him during his stay, I suggested his occupying the same room and bed with me. This offer he accepted. I relate all these details because they may possibly assist your students of occult science in solving one of the many problems which are presented to them in their researches.

I am not a dreamer; very seldom a vision comes to me during sleep that is vivid enough to recall in my waking hours. One night we retired at a rather late hour, though about the usual hour, after no dissipation of food or drink, which is popularly supposed to bring on attacks of "the night-mare"; and I saw in my sleep the form of an old man sitting in his chair, whose face I remembered distinctly the next day, nor shall I ever forgot its sad expression of sorrow and disappointment. I saw a pistol, with its muzzle touching the old man's temple. Whether or not it was the old man's hand which held the deadly weapon, I could not recollect; but it was discharged. I saw the blood gush out of the ghastly wound, bespattering the face and neck and clothes; and I saw the aged form relax in the awful rigidity of death. I awoke, almost transfixed with fright and covered with cold perspiration; and, realising that it was but a hideous dream, I went to sleep again. The next morning, as we were dressing, I related to friend Morton the details of my dream, laughingly charging him with being the innocent cause of the hideous vision. Then the incident passed from my mind.

About eleven o'clock of the day succeeding, I sat in my office alone, engaged in writing a letter. I was interrupted by the sound of a pistol shot. Jumping up, I ran into the hall-way, and saw several persons hurrying towards the office of Mr. Van Kirk. His door was locked; but imitating the example of several others, I pulled myself up by the arms and looked over the transom. Then my dream was most quickly recalled; for there sat the exact counterpart of the old man of my night's adventure into dreamland, the same face, the same collapsed position in the chair, the bullet-hole in the temple, the blood gushing down his face and neck, bespattering his clothes—all precisely as I had witnessed it in my awful vision.

Nelson Van Kirk had at one time been a rich merchant. He had not long before gone into grain speculation, and was a member of the Chicago Board of Trade. He had met with a series of reverses, and that morning his finances were in such a state that he was unable to meet his obligations. Being well along in years, and fearing his ability ever to recoup his lost fortunes, he decided to end his life. Sending his office boy upon some improvised errand, he locked the door and deliberately blew out his brains.

I might add that not only did I not know Mr. Van Kirk personally, but to the best of my knowledge I had never even seen him a single time in life. But his face was of the kind that, once impressed upon the memory, is never forgotten; and that is why I know that the dream was an exact representation of the real tragedy which occurred not less than nine or ten hours after.

Yours truly,
JAMES P. KLOT

209, Woodruff Av.,
Toledo, Ohio, U.S.A.

DREAMS AND THEIR INTERPRETATION.

By MR. RICHARD BLAND.

IN the April BORDERLAND, I published some communications from Mr. Bland on the Interpretation of Dreams. He now sends me the following notes illus-

trative of the way in which his method is worked. It also contains a narrative of an experiment which I shall be very glad to see multiplied more extensively, namely, the association of persons who constantly dream for the purpose of comparing notes as to the consequences which follow certain dreams :—

Daily Dreams.—Dreams are in my home a constant occurrence; every day each member of the family recites his or her dreams: we use them as a means of getting knowledge, advice, and wisdom, and often get indications of forecoming events that we should not have by the other means and knowledge we possess. It may seem strange to some to say that they are to us a means of grace, a source of wisdom.

Experiments.—I have organized a little company of dreamers who are constantly dreaming, by way of experiment. We can now decide very often the night before what any one member's dream shall be about, or rather not what it is about but what it shall have reference to. Sometimes we fail in this, as some other event of more importance than the one we have chosen overshadows our choice in the dream. In each experiment we choose events that will take place at an early date, and give results proving our readings either right or wrong. For this purpose an election, football match, or a race of any kind is suitable, in fact anything that will give results that cannot be questioned within an early date is suitable for the purpose of experimenting by these means.

Remembering Dreams.—A number of people dream, but cannot remember their dreams during the day except in some very few instances. When trying these experiments we want all particulars of each dream, and for this purpose we are provided with pencil and paper at our bedside. We find it wise to lay absolutely still for a few minutes after waking, to clearly recall the dream, and then to write a few words to remember the dream with during the waking hours.

Jumbles.—To most people ordinary dreams are a perfect jumble, and to attempt any interpretation from them seems improbable. Usually there is some little item in that jumble which conveys the message of the dream. For instance, usually it does not matter where you may be in the dream, what a dream may be about, and the other matters going to form a complete jumble; but what is done, or said, by the dreamer, or said to him, *usually contains what is wanted.* For instance, a friend was about to commence an important business speculation. He had a dream to seek a forecast. It was one jumble from beginning to end, an apparently purposeless dream; but amidst it all his father appeared, placed his hand on the dreamer's shoulder, and said: "My son, beware." This was enough to condemn his project.

Forced Dreams.—We use this term to distinguish dreams got by deciding on a certain line of conduct, with the intention of dreaming thereon, to distinguish them from dreams that are not called for by our conscious act.

Interpretation.—The interpretation of forced dreams is comparatively easy compared with the dreams that come spontaneously, because there is a great probability that the dream has reference to the subject decided for beforehand when forced; but if spontaneous there is some difficulty to decide what it may have reference to, and for this reason it is difficult to interpret any dream without having some knowledge of important undertakings commenced, or about to be commenced, by the dreamer.

The Ten Commandments.—I have said that about one half of ordinary dreams can be interpreted by aid of the Ten Commandments and the beatitudes; it is astonishing how many dreams can be covered by these, more than will be thought possible, until actual experience has made this evident.

Cases.—One of my dreamers had secured a new customer who was likely to be a very good one. He had got a number of orders from him, and it was proposed that he go to the town where the customer lived, and see him with a view to increasing business; the night before he went he dreamed that he stole some dirty linen; in spite of this warning he went to see his customer, everything seemed to pass off without hitch or trouble, but the result has been he has not got another order from him.

2.—A dreamer proposed going to another town the following day. In his dream, during the night before, he broke one of the commandments and saw one of the persons that would form the party he was going to see take part in the breaking of that commandment. He declined to go, and was informed afterwards a serious quarrel took place, brought about by the person he had seen in the dream.

3.—A dreamer was about buying produce very heavily; in his dream he was arrested, and knew not what he was arrested for; he asserted his innocence; he was charged, and tried by some judicial authority and proved innocent. This dream is explained by "Blessed are ye when men shall persecute you falsely." That purchase proved a very great success.

4.—A client came to me to ask me to decide by horary astrology whether a ticket he held in a foreign lottery would win a prize. From my map I thought it would, but as I had had very little experience in these matters I could not be very decided. I suggested that he dreamed that night on the question. His dream was that there had been a robbery, that he was arrested, and was said to have been with the thieves. He asserted in his dream that he had not been in bad company, had done nothing wrong, and was perfectly innocent. That ticket took a prize in the lottery.

I could add a great number of other instances, but perhaps the above will illustrate my meaning sufficiently. There is much more to learn on this subject—the above is offered as a first step to aid others in forming their own key—it is not by any means complete and final, but completion and finality will not be contrary to the above.

Should more be desired on this subject, another time I shall be glad to add it.

THE SUN IN DREAMS.

A correspondent, writing from India, wishes to know whether any of our readers have ever dreamed of sunshine and the sun. So far as his inquiries go, he has found no one who has seen the sun in his dreams. They have seen light and twilight; but in Dreamland there is no light as of the sun—so far, at least, as his circle of dreaming friends can testify. It would be interesting to ascertain whether outside India they dream of the sun. If they do, it may be that in India men have so much sun in their waking life that the subconscious soul revolts against having any more in dreamland.

XV.—THE ORIGINAL UNITY OF ALL RELIGIONS.

MRS. BESANT'S THEORY OF THE ONE SOURCE OF REVELATION.

IN *Lucifer*, for July and August, Mrs. Besant contributes an article, entitled "The Unity underlying all Religions." She approaches the subject, of course, from a different standpoint from that of the articles that have appeared in BORDERLAND on a similar subject; for whereas, in BORDERLAND, I based my theory upon the evolution of religion from sex, which is the Mount Sinai of natural religion, Mrs. Besant insists that religions are not a growth from below, but the result of a revelation imparted from above.

THE ORIGIN OF RELIGIONS.

After referring to the natural theories on the origin of religion, she asserts with scorn:—

Have the great leaders of the race, the martyrs and heroes of humanity, lived, wrought, suffered, and died deluded by mere personifications of astronomical facts and by the draped obscenities of barbarians?

This is somewhat of a begging of the question, for these astronomical facts and draped obscenities may have been the stepping-stones whereby our forefathers bridged the abyss between themselves and the great First Cause. Mrs. Besant is as earnest in insisting upon the need of what used to be called supernatural revelation as is any of the orthodox parsons in the pulpits of Christendom. Instead of tracing what may be called the fundamental essential unity of all religious conceptions to their common origin in the most conspicuous forces in nature, and in man, she believes that their unity can only be explained by referring their origin to a common source of revelation that is above the human level.

TO BE SOUGHT OUTSIDE MAN.

She says:—

The second explanation of the common property in the religions of the world asserts the existence of an original teaching in the custody of a Brotherhood of great spiritual teachers, who—themselves the outcome of past cycles of evolution—acted as the instructors and guides of the child-humanity of our planet, imparting to its races and nations in turn the fundamental truths of religion in the form most adapted to the idiosyncrasies of the recipients. According to this view, the Founders of the great religions are members of the one Brotherhood, and were aided in their mission by many other members, lower in degree than themselves, initiates and disciples of various grades, eminent in spiritual insight, in philosophic knowledge, or in purity of ethical wisdom. These guided the infant nations, gave them their polity, enacted their laws, ruled them as kings, taught them as philosophers, guided them as priests; all the nations of antiquity looked back to such mighty men, demi-gods, and heroes, and they left their traces in literature, in architecture, in legislation.

AMONG THE MAHATMAS.

That such men lived it seems difficult to deny in the face of universal tradition, of still existing scriptures, and of prehistoric remains for the most part now in ruins, to say nothing of other testimony which the ignorant would reject. The sacred books of the East are the best evidence for the greatness of their authors, for who in later days or in modern times can even approach the spiritual sublimity of their religious thought, the intellectual splendour of their philosophy, the breadth and purity of their ethics? And when we find that these books contain teachings about God, man, and the universe identical in substance under much variety of outer appearance, it does not seem unreasonable to refer them to a central primary body of doctrine; to that we give the name of the Divine Wisdom—in its Greek form: THEOSOPHY.

As the origin and basis of all religions, it cannot be the antagonist of any; it is indeed their purifier, revealing the valuable inner meaning of much that has become mischievous in its external presentation by the perverseness of ignorance and the accretions of superstition, but it recognises and defends itself in each and seeks in each to unveil its hidden wisdom. No man in becoming a Theosophist need cease to be a Christian, a Buddhist, a Hindu; he will acquire a deeper insight into his own faith, a firmer hold on its spiritual truths, a broader understanding of its sacred teachings. As Theosophy of old gave birth to religions so in modern times does it justify and defend them. It is the rock whence all of them were hewn, the hole of the pit whence all were digged.

THE ESSENCE OF ALL CREEDS.

This is a bold assertion, but audacity has ever been the note of Mrs. Besant's teaching. She then proceeds to support her case by first formulating in five articles the main spiritual verities of religion, and then proceeding to prove by extracts from the sacred books of all the religions their derivation from a common source.

The truth of this statement becomes more and more apparent as we study the various world-scriptures, and but a few selections from the wealth of material available will be sufficient to establish the fact and to guide the student in his search for further verification. The main spiritual verities of religion may be summarized as:

1. One eternal infinite incognizable real existence.
2. From that the manifested God, unfolding from unity to duality, from duality to trinity.
3. From the manifested Trinity many spiritual Intelligences, guiding the kosmic order.
4. Man a reflexion of the manifested God and therefore a trinity fundamentally, his inner and real Self being eternal, one with the Self of the universe.
5. His evolution by repeated incarnations, into which he is drawn by desire, and from which he is set free by knowledge and sacrifice, becoming divine in potency as he had ever been divine in latency.

THE BROTHERHOOD OF THE WHITE LODGE.

Mrs. Besant concludes her paper thus:—

A whole volume might easily be written on the similarities between the religions of the world, but the above imperfect statement must suffice as a preface to the study of theosophy, to that which is a fresh and fuller presentment to the world of the ancient truths on which it has ever been fed. All these similarities point to a single source, and that is the Brotherhood of the White Lodge, the Hierarchy of Adepts who watch over and guide the evolution of humanity, and who have preserved these truths unimpaired, from time to time, as necessity arose, reasserting them in the ears of men. From other worlds, from earlier humanities, they came to help our globe, evolved by a process comparable to that now going on with ourselves, and they have afforded this help, reinforced by the flower of our own humanity, from the earliest times until to-day. Still they teach eager pupils, showing the path and guiding the disciples' steps; and they may be reached by all who seek them, bearing in their hands the sacrificial fuel of love, of devotion, of unselfish longing to know in order to serve; still they carry out the ancient discipline, still unveil the ancient mysteries. The two pillars of their Lodge gateway are Love and Wisdom, and through its strait portal can only pass those from whose shoulders has fallen the burden of desire and selfishness.

A heavy task lies before us, and beginning on the physical plane we shall climb slowly upwards; but a bird's-eye view of the great sweep of evolution and of its purpose may help us, ere we begin our detailed study in the world that surrounds us.

FROM THE BUDDHIST POINT OF VIEW.

I NOTE with interest that the *Buddhist* comments sympathetically upon the suggestions I threw out in BORDERLAND of October, 1895, for the reunion of all religions. It objects, however, to the first doctrine of the catholic faith of man, but it is probable that this is a difficulty of phraseology rather than of fact. The *Buddhist* says:—

Mr. Stead has already published in *Borderland* for October, 1895, some reflections on recent effort at reunion of the Christian churches, based on the utterances of the Pope and the Archbishop of Canterbury. He has suggested five points as the basis upon which all religions could agree:—First, the Fatherhood of God; second, the brotherhood of man; third, Redemption through sacrifice; fourth, the ministry of unseen intelligences; fifth, the future life in which the soul will have to answer for the deeds done in the body. As Buddhists, we cannot subscribe to the first issue, for the fact that Buddhism denies the existence of a personal deity being at the fountain head of creation. On the contrary, Buddhism starts with two eternal infinite verities, known as the Nirvana and the Akasa dhatu. As to satva, beings, it speaks of them as having their origin in time and methods, inconceivable (Achinta). Then as to the remaining points, we are at one with Mr. Stead.

I reproduce from the same periodical the following notes of the cardinal tenets and the commandments of Buddha.

THE TEN COMMANDMENTS.

1. To abstain from destroying life and show compassion to all.
2. To abstain from stealing and wrongful gain. To give free out of the little you have got.
3. To abstain from sensual gratification and intoxicants.
4. To abstain from telling lies; and speaking truth.
5. To abstain from using harsh language; to talk gently.
6. To abstain from vulgar and low talk; and engage in elevating speech.
7. To abstain from slander; and to speak good of others.
8. To abstain from envying others, and show an all-embracing love.
9. To abstain from engendering selfish thoughts; and wish prosperity to all.
10. To abstain from holding erroneous views; and to think correctly according to the Great Law of Cause and effect.

THE WAY OF SALVATION.

1. That the existence of suffering is a truth, that this suffering exists in manifold ways. Birth, decay, dissolution of the physical body, painful separation, and painful association, all these bring sorrow.
2. That this suffering is due to the unquenched, unsatisfied, selfish desires. The longing to exist in the enjoyment of sensual pleasure, the longing for a continuity of personal existence in the blissful religions, the pessimistic longing for self-annihilation. This is called the Truth of the cause of suffering.
3. The Emancipation from sorrow. The Eternal, unconditioned, absolute Peace—Nirvāna—the end of suffering and sorrow. That is called the truth of the cessation of suffering.
4. The Noble way—the Eightfold Path.

(*a*) Right conception of the Law of Cause and Effect. The acceptance of the Law of *Karma*.

(*b*) Right Thought—Engendering thoughts of love, compassion, and self-renunciation.

(*c*) Right Speech—Abstaining from the slander, rash and idle talk, lying, and speaking always truth.

(*d*) Right Action—Abstaining from the destruction of life, stealing, and gratification of senses.

(*e*) Right Living—Abstaining from unrighteous professions of dealing in poisons, intoxicating liquors, murderous weapons, flesh, and living beings.

(*f*) Right Exertion—Struggling to keep the mind pure by avoiding the arising of sinful thoughts, and by putting away sinful thought already arisen; and the struggle to create holy thoughts, and to increase and develop and strengthen the holy thoughts already arisen.

FIRST FRUITS OF THE PARLIAMENT OF RELIGIONS.

Lahore, August 11, 1896.

Dear Sir,

I have been a regular reader of the *Review of Reviews* and the BORDERLAND for the last three years. I have been particularly struck by the articles on Religious Reunion and New Catholicism. It is a blessing that you and those of your ilk are conferring on suffering humanity, by presenting religion in its true colours, an instrument of "Peace on earth and good will among men." Religion shorn of the sting of fanaticism that has metamorphosed believers into atheists, becomes the one unifying cry for the race, the children of God, scattered about and separated from each other. At present particularly in India, it is the chief source of all dissentions, it is the one factor that has taken away all pleasure from social and public life, it is this that, combined with the distinctions of caste and colour, is making such havoc in a land, to whose future welfare the English people at home are looking with wistful yearnings and rapturous thrills.

Discussing the results of the Chicago Parliament of Religions in the current BORDERLAND (p. 303), you seem desirous of learning the progress the idea has made. I am happy to inform you that it has taken root in India, where it was most needed considering the tension that has resulted from undigested education. India is the mother of religions and it is gratifiying that she has been the first to follow the example set by the ingenious Americans.

While fully acknowledging that grand meetings have great influence in creating a healthy public opinion, it is undeniable that local gatherings with the same object in view are even more practicable and more conducive to far-reaching results. Before the Paris Exhibition takes place, the Indian Religious conference will have held five sessions. The first meeting gathered at Ajmere in September, 1895, and considering how difficult it is to get up organised meetings in India, it may be pronounced as fairly successful. The representatives of different religions were there in all brotherly affection and amity, and highly jealous of the honour and feelings of others. Two pamphlets have been issued, the one in Hindu and the other in English. I send you a copy of the English pamphlet. It has been decided to hold the second session at Lahore. At a number of preliminary meetings, the necessary rules have been passed and proposals considered.

It is to be devoutly wished that now that the movement has come, it may stay and prove a God-sent agent for the amelioration of India, a part of the great world system.

I remain, dear sir,
Yours sincerely,
S. ABDUL HAG.
(A Moslem.)

H H

XVI.—HOW TO SPEND A PSYCHIC EVENING.

EXPERIMENTS IN THOUGHT-TRANSFERENCE. BY AN EXPERT.*

I DO not propose to treat of the mysteries of thought, why or how we think, or whether the human brain is the organ of the mind, or whether mind is a function of the brain cr not. It will be sufficient for our purpose to admit that we think, and that the thoughts we think can be conveyed from one person to another, without the conscious agency of the sense organs—the eye, the ear, and the tongue. And as musculation, or muscle-reading—with which the public have been familiarised by Stuart Cumberland's Thought-reading entertainments—is excluded, I may say that thought can be transferred without the agency of the sense of feeling.

In fact, to know what is passing in the mind of another, without speech, sight, hearing, or having indication by feeling, has been demonstrated as possible by actual experiments. I propose to show how some of these elementary experiments can be carried out in the company of a few intelligent people, such as one would meet at an evening party.

WANTED AN AGENT AND A MEDIUM.

All that is wanted for the experiment is that there shall be a transmitter and a receiver of thought. The first, whom we shall call the agent, should be sufficiently earnest and intelligent to concentrate his mind on the thoughts which are to be transferred, and the latter, who is called the medium, should be sensitive in brain and mind, to be influenced by the thoughts projected.

As a rule, men make the best agents, because they are more positive in will, and are better able to concentrate their attention to the thought decided upon. And women make the best sensitives, because they have more refined organizations as a rule, and they are in general more intuitive and impressionate than men. However, I have found both men and boys make good mediums for thought-transference.

The agent who conducts the experiments, the sensitive selected, and all friends present, must, as far as possible, loyally and sympathetically enter into the spirit of the affair, and loyally follow out the suggestions made.

The agent should be the most level-headed, quiet, and determined man in the company, and the leading features in the sensitive should be such as to indicate that she is endowed with sufficient sense to listen attentively to and quietly obey the directions given by the agent. She should also be sufficiently negative to receive impressions, and collected enough to preserve an even mind, so as to write, say, or do, whatever the impressions appear to direct.

HOW TO FIND A SENSITIVE.

The first step in experimentation is to find a suitable sensitive. Where there is a party of ladies and gentlemen this is less difficult than one would suppose. The agent can test each lady's sensitiveness by requesting her "to stand, and while standing to close her eyes." He will hold his right hand (at a distance of four or five inches) over her forehead, and silently desire that she lean her forehead in the direction of his hand. If the lady responds in the course of a minute or two, she will, in all probability, make a good thought-reader. The sensitiveness shown can be developed by exercise.

HOW TO BEGIN.

Having selected a sensitive, the next thing is to blindfold the lady. Seat her at a small table, on which there are paper and pencil. The object of blindfolding is not so much to prevent her seeing, for no doubt is thrown on her good faith—but rather to enable her to concentrate her mind upon impressions received. Looking about a room, smiling and talking with friends, not only excites the brain, but leads the sensitive to imagine this or conjecture that, all of which is most undesirable. It is important that she should not guess or conjecture, but remain in a quiet and passive condition, till impelled by an impression to write, draw, or speak, &c.

EXPERIMENTS IN DRAWING.

There are many experiments, a few will answer our purpose. Take one, in which it is the object to get the sensitive to write or draw something. The agent will sit opposite the blindfolded lady, and draw on a piece of paper a figure—a circle, square, star, fish, chair, or other simple outline figure. The design will be quietly passed round to the company, and then returned to the agent, who will now fix his eyes as well as his mind, upon it. In looking at the object, the agent will thoroughly visualise the object upon his mind, so that he can distinctly *see* the picture when his eyes are shut. By concentrating his attention on the *mental vision* of the impression, he will, without any other effort, convey that impression to the sensitive. She will now see with her mind's eye, that which was first seen, objectively, by the agent and the company present.

When the sensitive *feels* she has *seen* something she will take off the handkerchief and either draw an outline of the object or describe it in writing. It will then be seen how correct, or otherwise, her impressions have been. If the object drawn by her be at all like the original, even if its resemblance be somewhat distant, that would be an excellent beginning.

The agent's power of transmitting an impression to the sensitive can be increased by:—

First, by making the drawing himself.

Second, by concentrating his attention thereon; and,

Thirdly, by allowing several persons in the room to look at, and keep their minds also fixed on the same object.

But, why a drawing? By reducing thought to a drawn object, and the reproduction—more or less perfect—of the thought by a similar figure, there is presented by these simple means *bonâ fide* evidence of thought-transference.

The experimental transference of thought throws a light upon that constant transference of thought which takes place in every family circle wherein a certain amount of unity and harmony of thought prevails. In such circles unspoken thoughts are frequently anticipated, and acted upon by others.

A DOUBLE TEST.

Sometimes two agents can be employed, each holding

* Jas. Coates, Ph.D., F.A.S., Author of "The Mental Science Series," Haig, Nisbet & Co., London and Glasgow; and of "Human Magnetism and How to Hypnotise," George Redway, London.

a distinct design, the nature and style of which is not known to the other. The agents concentrating their minds on the object selected, endeavour to impress the sensitive. The latter, if impressible, will reproduce both designs, either the one under the other, or the one above the other, as they have appeared to her mental gaze. It is best, however, to vary the first form of experiment given, as the foregoing experiment is less likely to be successful with inexperienced persons.

EXPERIMENTS IN "WILLING."

Next in order of experiments is, to get the medium to perform some simple and definite action. The lady will go out of the room accompanied by some one of the company. The ladies and gentlemen in the room will select some article it is intended that the lady should lift and give to the agent, or the agent may select and write down the named position of the article on a slip of paper. The paper should be quietly passed round the room, that all present may know what is about to be attempted. The company must be careful, not by sign or word, to either lead or mislead the lady when she returns to the room.

The young lady—who is either sent for or returns upon hearing a preconcerted signal—will, when she enters the room, stand for a moment or so at the door, close her eyes and wait for the *impulse* to act. She will then proceed at once in the direction of the article. I have, however, known the sensitive to turn round and make a number of indefinite movements before the impulse became strong and decided enough, and then go and lift the desired article.

WILLING AT A DISTANCE.

These experiments can be varied again. In this instance the sensitive should leave the room by herself and proceed—as directed—to some other room in the house. The door of the room she left, as well as the one entered, should be carefully closed. The agent will think of an article and write it down, and let it be shown around, so that there can be no mistake as to the article selected. Everyone, as well as the agent, will think of the article, and desire (in thought) the sensitive to get and bring it with her from where she is, into the room where all the rest are assembled.

If, for instance, the sensitive has been sent into the parlour, dining-room, bedroom, or kitchen, some article out of that particular room should be selected. Thus, a cup, plate, wineglass, orange, apple, &c., might be selected out of the dining-room; a hair-brush, jewel-stand, card-case, or other nick-nack out of a bedroom might be thought of, according to the room and the range of articles therein. There is to be no preconcerted signal. The sensitive is to act upon the mind-reading impression, obey the *impulse*, and bring the desired article with her.

The beauty of this experiment (if successful) lies in the following factors. The lady being out of the room is cut off from all conscious and unconscious direction. No other influence can be possibly brought to bear upon her other than that of thought; and, finally, it is a demonstration that the closing of doors, the existence of solid walls, and actual distance, make no real difference in the transmission of thought.

PUTTING WORDS IN HER MOUTH.

In concluding, I will notice another experiment, not more difficult than the others—for given a good agent and a suitable sensitive, one experiment may be as readily demonstrated as the other. It is founded on a very common experience in social life, as shown by the expressions. "I was just going to say that," or "You took the words out of my mouth," so frequently made by one person to another.

The sensitive will leave the room. A word is written by the agent, and shown to the friends present. The word must be easy, commonplace, and natural. On entering the room the sensitive will stand inside the door, and all in the room will think of that word steadily and determinately. Presently, the sensitive will feel impelled to say: "Hope," "Faith," "Father," "Mother," "Amen," or some other word as selected.

Sometimes the experiment is varied by action; the sensitive will select a certain chair, sit upon it, or go up to some one in the company, and say or do something as may have been decided upon.

The sensitive if asked, "How did you get the word?" or think of such a thing, will most likely answer, "I cannot tell; it seemed to pop into my mind." And so it is with most of our conscious thoughts; we cannot truly say how they originate; whether they arise from within, in the natural course of brain action, or flow in upon us from some other mind, as when we think of a person—without any known reason—half an hour or so before we unexpectedly meet the person thought of.

THE CONDITIONS OF SUCCESS.

In experimenting, generally, one success begets another. The principal things to remember are:—

The agent must keep level-headed, the sensitive passive, and neither become too elated with success; and all the company should enter upon the experiments loyally and sympathetically, and finally, the experimenting should not be overdone so as to weary the sensitive or destroy lack of interest generally.

The foregoing experiments have nothing to do with hypnotism, and there is absolutely nothing occult or mysterious about them. Thought-transference and mind-reading are common to ordinary experience, but they generally take place in a spontaneous fashion. We do not really know how thought is transferred—without the help of the eyes, ears, tongue, and the sense of feeling—but there can be no doubt whatever, that thought can be transferred and minds can be read, and the foregoing experiments are elementary attempts to reduce the whole to demonstration. And such experimenting brings pleasure in failure as well as success, besides furnishing profitable employment on a long winter's evening.

XVII.—SUGGESTIONS AS TO THE PRACTICE OF PALMISTRY.

BY S. L. P. WRIGHT, LL.A., BRIGHOUSE VICARAGE, YORKS.

THERE is perhaps no science that has been more debased and degraded, through its practice being in the hands of ignorant and money-grubbing professors, than the one whose name heads this article. It has indeed fallen upon evil days from the high repute in which it was once held as among the very surest and highest of means by which to obtain an insight into the characters and future of mankind.

It is time, therefore, for all those who "know," to exert every energy to the utmost to counteract the mischief that is being done in the name of palmistry, so that it may be rescued from the degradation into which it must otherwise inevitably fall.

A PALMIST'S QUALIFICATION.

In order to do this effectually, it would be well first to consider impartially what qualities are needed to constitute a just claim to be ranked among the worthy professors of this subject, as regards the capability for delineating character and foretelling the future, which two things (be it noted in passing) are entirely distinct and separate branches of study. It is clearly evident, on the most cursory reflection, that very special qualifications are required to fit a person for an efficient practitioner, just as for any other department of learning. This, however, is not sufficiently considered; rather, it seems to be taken for granted that anybody with average ability and self-confidence is thereby fitted to undertake the work. No greater mistake was ever made, for only one in a thousand, if as many, has nature endowed for the task, while even then a close and patient training is also necessary, which can be acquired only by continuous concentration and deliberate hard work.

TACT.

Thus, then, it is apparent that "an infinite capacity for taking pains" is an essential and indispensable point to a palmist, while next in importance comes that quick perception of character which teaches us what to say and how to say it, generally known as tact. It includes the power to gauge accurately the nature of the subjects to be dealt with, and the skill to handle them accordingly; in doing which a slight knowledge of physiognomy is a valuable adjunct, since the disregard of this precaution has led, and does lead, continually to endless mischief, such as the shocks given to nervous people by the announcement of their own sudden death, or that of any of their friends, or to sensitive ones by the prediction of a broken engagement or a misplaced affection—things which have done more than any other point to cause a slur to be cast over the science, and to induce others to shun it with a feeling, in some cases, amounting to positive terror, lest any prediction of the same nature should be made to them. Not that the wisest and most experienced palmists can be absolutely sure of never making a wrong diagnosis, for the most unerring judgment is at fault sometimes, and may mistake a nervous person for a strong-minded one, and *vice-versâ* occasionally.

POSSIBILITIES OF MISCHIEF.

An instance of this happened to myself some years ago, and has served as warning in many similar cases. One evening, at the close of a long and fatiguing bazaar, in the height of summer, just as I was preparing to leave my tent and count up the day's gains, a girl came in, with her brother and friends, all of whom had been "done," and who were most anxious she should be, pressing me so much that I consented. The gas-light was far from brilliant, and my eyes were tired, so that the delineation was not as complete as I should have wished. However, among other facts, I told her she would have a broken engagement, entirely through her own folly. Having finished my reading, they left the tent, with many expressions of thanks, and passed out of my mind altogether. Two mornings later, coming down to breakfast, I found a fat envelope, addressed to me in an unknown writing, which turned out to be an epistle from this girl, telling me she had discovered my address, &c., and begging me either to write or come to her, as she had been unable to sleep since my prophecy at the bazaar. She told me she was engaged, and was to go out to India in six months to be married, and entreated me to alter my verdict if possible as to her future. Considerably startled at the mischief so unwittingly wrought, I hastened off to her house, and there was eagerly received to a long private interview, during the course of which I managed to calm her fears and put matters straight, being able to lay my alarming prediction to the charge of insufficient light and utter weariness. That one case one was able to retrieve, but it makes one shudder to think of the hundreds whom one may have pained unknowingly in the same or similar ways, and helps one to feel that the profession of palmistry is no idle pastime, but a very serious responsibility, for which a very keen and sympathetic perception of character is of the utmost value if it is to be exercised aright.

GOOD TEMPER.

Moreover, in order to be a successful palmist it is necessary to possess an even temper, unfailing courtesy, and patient readiness to listen to the outpourings of the difficulties and perplexities of those with whom one is dealing, for nothing has a stronger influence in popularising the science, as has been proved strikingly in the case of one of the best known of professional palmists, of whom a friend said to me, "It was worth while going to her, she was so interested in me, and spoke so kindly," a trait which has gone a long way towards securing for her the fame she enjoys.

Again, the palmist must always be ready to advise and to give practical hints as to the line of action the subjects should pursue in order to make their lives a success. I have been repeatedly asked at the close of a delineation—"Well, now seriously, what career do you think I should do best in?" Nor is the answer always an easy one.

FAITH IN THE SCIENCE.

But, above everything else, the hand-reader must be himself a firm believer in the science, or his words will carry little weight, for it is a well-known fact, that "only that goes to the heart which comes from the heart"; and sincere conviction on the part of the professor of the science does as much towards the conversion of sceptics as the most skilful

delineation. One of the questions most frequently put to me by persons coming to have their hands read is, "Do you really believe in it yourself?" and when they receive my very emphatic affirmative, they settle themselves with a look of interest, at least, to hear what I have to say.

HOW TO BEGIN.

Granting, then, that these among other needful qualities are possessed by the aspirant to this study, the first step may be taken of diligent application to the dry details of the elementary knowledge required, which entails a constant repetition of facts and laws, combined with frequent and close examination of as many hands as possible, especially as relates to such points as may be verified, *e.g.* a past illness, a by-gone love affair, a marked trait of character, &c. When, after close concentration to rudiments, these are thoroughly mastered, the learner may begin to work at more complicated associations of lines, which require careful and accurate attention; and now first the delightful fascination of palmistry seizes upon one together, with the sense of conscious power within his grasp.

FESTINA LENTE.

This is just the time when one needs to beware, lest one should be led away by the new acquirement to use it over-hastily; it is far wiser, both for the sake of one's own future reputation and the peace of mind of others, never to attempt to read hands for some time to come. Their impression may be taken in wax or photographed in order to be carefully worked out with the help of notes and books; but they should not be diagnosed at sight till much later, and when that can be done correctly and easily, there only remains the delight of perfecting knowledge, as long a task as life itself.

WHAT MARKS THE HAND?

Various theories have been advanced to account for the diverse lining of the palm, none of which appear thoroughly satisfactory, though perhaps the most probable is that it is caused by the action of the brain working upon the palm through the nerves of the hand and arm, after the fashion of a sensitive photographic plate, by means of that same mysterious fluid which, emanating from the hand, as one school of hypnotists believe, induces magnetic sleep, a process which might and must begin before birth, since a baby's hand is invariably lined with great distinctness. Whether this be the true solution or no, the fact remains, that no two persons have hands similarly marked, and, what is still stranger, the right and left hands of no one person are alike; indeed, it is one of the most fascinating sides of the study to follow the gradual development and modification of the lines in the right hand from their original marking in the left.

THE TELL-TALE RIGHT HAND.

Herein lies both a warning and an encouragement, since we see that the worst amongst inherited hands may be slowly improved, while the very best by nature may degenerate through neglect or positive wrong-doing; the original remaining in each case a fixed and indelible record of what might have been. Thus, I have seen, times without number, a left hand with well-marked lines of head and heart, showing intellectual power and warm sympathies, while those of fate and fortune gave every promise of a brilliant and successful career; but on looking at the right, unfortunately a very different tale is told. There the mental capacities, dulled by disuse, have grown rusty and deadened; the heart has lost its faculty of feeling and turned to the pursuit of worldly objects, while the opportunities of success and fame have been deliberately thrown away. Of course, the reverse side of the picture is equally frequent, and one comes across right hands that show a courageous struggle against adverse circumstances and hereditary disadvantages, combined with a conscientious and careful cultivation of both spiritual and mental faculties. Palmistry speaks, indeed, with no uncertain voice, of the past, present, and inevitable future, pointing out the ineffaceable marks of character, and tracing, even in the hour of death, the unerring visible record of an invisible pen.

THE PALMIST AS PROPHET.

It is a curious fact that many people are quite willing to acknowledge that the delineation of character is possible by means of this science, who yet strenuously deny the probability of any prophecy of the future being correct; yet the latter has been proved over and over again, as any one who has practised palmistry for any length of time must know from personal experience, in some cases pleasant, in others very much the reverse. Here is one instance among many of the first class. Some years ago I foretold a lady whom I knew the approach of a dangerous illness in the following spring, from which, however, I assured her she would recover. The illness came as predicted, and was so severe that the doctors gave her up, but in her delirium she repeated again and again, "I shall not die; I shall get better—S. told me so;" and she did, as she declares, in great measure owing to the firm conviction implanted in her mind by me that she would do so. Here is an instance of the second case. A lady, whom I knew, had become engaged in middle life to a man to whom she was devotedly attached, and the wedding was to take place within two months under the most favourable auspices. She pressed me to read her hand about this time, in which, to my dismay, I saw great trouble close to her, caused by the rupture of her engagement, owing to sudden obstacles in the way. Of course my hints were pooh-poohed, and I did not press my fears upon her, fully understanding how impossible, as well as cruel, it would be to make her share them. Within six weeks, however, all was realised. Disclosures as to the real character of the man were made, and the engagement finally broken off, a blow which for some years had the most disastrous effect on her life.

THE USES OF PALMISTRY.

There is nothing whatever magical or mystical about palmistry, and there is very much to be said in its favour when rightly studied and made use of, forming, as it does, a valuable guide in the matter of the education of children, a constant mentor as to the course to be taken in life, a widener of the sympathies, and a teacher of the essential oneness of the human family in their faults and virtues; for no one who has practised palmistry reflectively and conscientiously can help gaining such a knowledge of human nature as shall help him or her to rise above the small class distinctions of any one time or age, and to see with "clearer, purer eyes."

XVIII.—ASTROLOGY.

TAKING a hint from *Modern Astrology*, I quote the following explanation of the symbols and other technica. terms used under this heading.

The twelve zodiacal signs and their symbols are :—

♈ Aries	♎ Libra
♉ Taurus	♏ Scorpio
♊ Gemini	♐ Sagittarius
♋ Cancer	♑ Capricorn
♌ Leo	♒ Aquarius
♍ Virgo	♓ Pisces

The planets and their symbols are :—

☉ Sun	♃ Jupiter	☊ Dragon's Head
☽ Moon	♄ Saturn	☋ Dragon's Tail
☿ Mercury	♅ Herschel (Uranus)	
♀ Venus	♆ Neptune	
♂ Mars	⊕ Pars Fortuna	

The aspects and their symbols are :—

The ⚺ Semi-sextile, when planets are 30° apart.
" ∠ Semi-square " " 45° "
" ✱ Sextile " " 60° "
" Q Quintile " " 72° "
" □ Square " " 90° "
" △ Trine " " 120° "
" ⚼ Sesquiquadrate " " 135° "
" Bq. Bi-quintile " " 144° "
" ☍ Opposition " " 180° "
" P. Parallel, when planets are the same distance either north or south of the Equator.
" ☌ Conjunction, when planets are within 5° of each other.

MR. BLAND'S CHALLENGE—ASTROLOGY AND BRIGHTON A'S.

MR. BLAND is a bold man, and not afraid to play double or quits. Of all things under the roof of the Stock Exchange, Brighton A's are among the liveliest and the most frisky in their gyrations. Yet Mr. Bland declares he can, with the aid of the stars, forecast their movements! Here is Mr. Bland's challenge, which has at least the immense advantage of putting his claims to a sharp, clear, and unmistakable test.

I suppose that to follow the market values of public securities for any stated time in advance, is an almost impossible task by any ordinary method. I am told it is utterly impossible, yet I think it can be done by means of astrology. By way of experiment I have taken one security under consideration. I am told the deferred stock of the London, Brighton, and South Coast Railway, or otherwise named Brighton "A" Stock, or Berthas, is the best for me to experiment with, as it fluctuates very much from general causes, weather, strikes, war-clouds and general political excitement, for this reason I have chosen this stock for experimental purposes. I may say that for the past two years the movement of this stock has been in strong sympathy with the political outlook, in fact almost a national barometer.

In looking into the indications for the future, I find the following :—

From Thursday noon, 29th October, to Tuesday, 3rd November, noon, a fall in prices.

From Monday, 23rd November, noon, to Saturday, 28th November, noon, a rise.

From December 2nd, closing price, to noon, December 3rd, a rise.

From Saturday, December 19th, to Wednesday, the 23rd, a fall.

From Saturday, January 9th, 1897, at opening price, to Tuesday, January 12th, at 3.30 a fall.

I venture to think that I have written my forecast in a clear and unmistakable manner. I cannot be charged with making statements the meaning of which are not clear. It now remains to be seen whether this forecast be right or wrong.

RICHARD BLAND.

5, Sandringham Street, Hull,
September 29th, 1896.

POLITICAL FORECASTS.

MY astrologers, for some reason or other, have not favoured me with any political forecast this quarter, with the exception of Mr. Minchen, who boldly stakes his credit on two predictions :—

1.—Nov. 3. Bryan will be elected President.
2.—Nov.-Dec. War, I believe, from Lord Salisbury's horoscope, and possibly with America.

"Leo," in *Modern Astrology*, ventures upon the following prophesy from this figure :—

☉ ☍ ☽ } Sept 29th. ☿ ☌ M.C., Oct. 5th.
☉ ∠ ♅ }

Saturn will culminate in Turkey in semi-square to the Sun, in the eighth house, which will bring many disasters upon the Sultan and his Government, and will bring about the death of some great person and the overthrow of others.

At Washington, Venus and Mercury rise in Libra, and Jupiter is elevated near the cusp of the eleventh. This should bring national rejoicing and prosperity, and bring about a strong Government.

TO THOSE BORN ON NOVEMBER 19.

MR. RICHARD BLAND sends the following advice and warning, which I publish for the benefit of those whom it may concern.

I feel it my duty to warn as many as I can of those born on November 19th, in any year, that they have evil influences due in their horoscopes for the latter days of this year and for most of January, 1897.

Those born on this date should for these two months take great care of their health, avoid possibilities of ill-health by exposure to colds, falls, chills, damp; it is an unfavourable time for travelling by water, long sea voyages should be avoided, if possible, and deferred until a more favourable time. Any of those born on this date subject to throat disease in any form will find their malady much worse for those two months.

Troubles generally will be with them, varied according to their individual horoscopes, these troubles may be lessened by carefulness, to guard against the evil, hence my warning and advice.

It is also an unfortunate time to make changes, to start new projects, or to accept financial responsibilities, for those born on the date named.

TWO NOTABLE HOROSCOPES.

I REPRODUCE from *Modern Astrology* of last quarter the figures of the horoscope of Shakespeare and

of Cromwell. For the interpretation thereof readers must turn to the magazines for August and September.

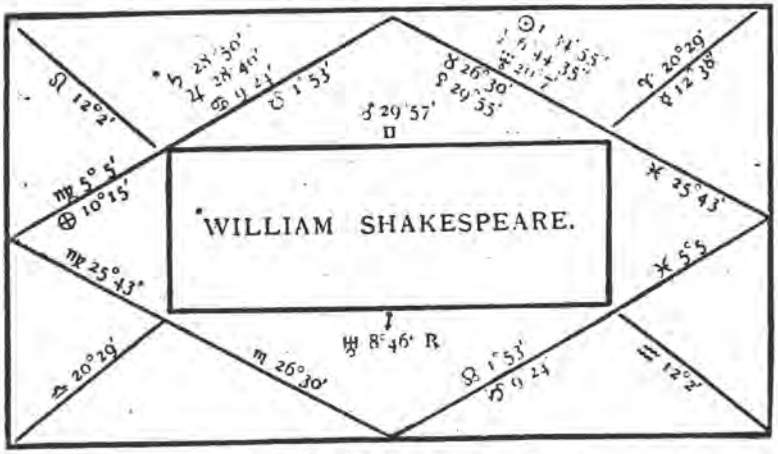
THE WORK OF THE ASTROLOGICAL SOCIETY.

Mr. Alan Leo opened the series of lectures on the programme of the Society on September 4th, the subject of his remarks being "The Practical Use and Benefit of Astrology to the World."

The programme is as follows :—

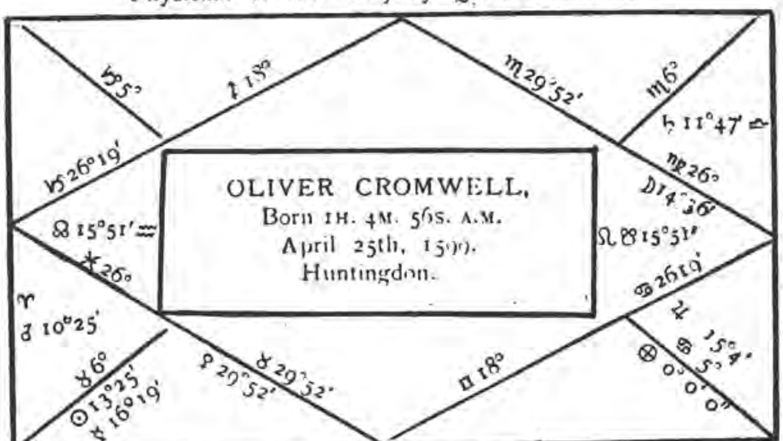
September 18th—"The Best Way to study the Stars."
October 2nd—"The Heliocentric System of Astrology."

5 hr., 36 min., 45 sec.



23rd April (N.S.), 1564, 1.39 p.m.

NATIVITY cast by JOHN PARTRIDGE,
Physician to Her Majesty Queen Elizabeth



☉ △ ☽, ✶ ♃. ☽ △ ☉. △ ☿. ✶ ♃.
♃ ✶ ☉, ✶ ☽, ✶ ☿, □ ♄, □ ♂. ♄ ☍ ♂.

October 16th—"Metaphysical Astrology."
November 6th—"Does Astrology Help Us to Love and Wisdom."
November 20th—"The Use and Value of Astrology in Medicine."
December 4th—"Esoteric or True Astrology."

INDIAN ASTRONOMY AND ASTROLOGY.

A new Society has been formed in India called The Indian Astronomical and Astrological Society. The objects are defined as follows :—

(*a*) To adopt measures for the re-investigation and proper cultivation of Indian Astronomy and Astrology.

(*b*) To collect manuscripts, *punthis*, and information on Indian Astronomy and Astrology for publication ; to aid in the researches of those sciences by the appointment of persons having training and technical knowledge on these subjects.

(*c*) To compile under modern scientific basis an Indian Astronomical and Astrological Encyclopædia containing concise and comprehensive information on Indian Astronomy and Astrology.

(*d*) To found an Astronomical Observatory in Calcutta; to aid in Astrological researches.

Mr. R. K. Mukerji is the official head of the Society, and Calcutta is its headquarters.

A NEW ASTRONOMICAL JOURNAL.

Herschell's Coming Events, a fourpenny monthly journal devoted to astrology, made its appearance on October 1st. The *Supplement*, which will appear monthly with each number of the journal, will contain a translation of Ptolemy's *Tetrabiblos*, by Ashmand, which is now a scarce work selling at a high price.

THE PRACTICAL USE OF ASTROLOGY.

A CATECHISM FOR BEGINNERS.

[*Preliminary Note.*—Approaching Astrology as a mere modern, I wished to know how it would strike me, if I applied its rules to lives I had studied, and to newly-born children. It is always beginners, and people who know but little, who are willing to give opinions; the more deeply informed remain silent from sheer weight of knowledge and a sense of the distance which separates them from those they would address. It is as an amateur and an inquirer, that I have written down the queries and answers, which people have put to me, while watching my interest in astrology. The main use of astrology just now would be, in my opinion, that it would stop the foolish theories current about heredity, by showing how the soul of the child really stands to the world it is born into; it would direct choice of occupations; it would hinder endeavours to marry before the age when it is likely; it would relieve many innocent people from blame for actions they could not possibly have committed—such as preventing inheritances from coming to disappointed persons; it would show who are trustworthy; who may safely take partners, which mothers need special care when their children are born; which children will harmonise with parents and school life, and which need other surroundings.

It may be alleged that some of these are matters which nobody ought to wish information about, or that the information is equally accessible in palmistry or some other study.

To discuss all tkat would take me outside my limits. I am merely concerned to say that I have found astrological ıules do state many useful facts about the lives of persons; in short, that "There is something in Astrology, after all."]

Q. What is astrology?

A. Astrology is the study of the positions of certain heavenly bodies in relation to the life of an individual, a nation, or a territory.

Q. What is the theory underlying astrology?

A. The theory is that all things are connected and influence each other; hence, that any note taken of it should prove useful. A human being enters into and sets up a fresh relationship with all things on taking form at birth, with free will to act in every direction.

Q. Since "all things" are affected (*ex hypothesi*), what can be the value of a study which purports to show the inter-relation of some only?

A. It would take an all-appreciating mind to understand all influences; and that no mortal has. A partial study can do much for such partial beings as we.

Q. Why should the "stars" be selected as Life Indicators?

A. No one doubts the influence of the Sun upon us all in daily life; and it shines for all alike; but supposing it did not, would not the effect deserve notice? Astrology claims to note the varying relations between each human being and the stars, and to attach rules to these, under which the birth-moment brings the person then born.

Q. Where did astrology come from?

A. Astrology is so old that its origin is unknown. It enters into the "culture" of all ancient peoples; and the study of it has never ceased upon earth.

Q. Is not astrology completely upset by modern astronomy?

A. The best way to ascertain whether astrology still holds good, is to take a Manual and apply its rules to the lives of persons known to you.

Q. What is a person's horoscope?

A. A horoscope is a map of the heavens at the moment of birth, showing the position of certain heavenly bodies. The Sun, Moon, Saturn, Jupiter, Mars, Venus, Mercury, are used by all astrologers; some include Uranus and Neptune, alleging that they were known to the ancients, though "discovered" by Modern Astronomers.

Q. What sort of things does the horoscope show?

A. The rules of astrology, even barely stated, cover the main facts of human life; and when used by a congenial mind will yield far more than the letter of the rule supplies.

The horoscope will show personal appearance, money, travelling, marriage, and other partnerships (whether any; and whether happy or not); children; position in life; occupation; character and mind (mean, generous, inclined for study, calculations, a public career, spiritual matters or material). Natural defects or superiority, are almost sure to be shown by the horoscope; for it is like a register, where all can be read.

Now, we all admit that some people can be affected very little by efforts or education, whether the attempt be made by self or others. What expectations would be formed of a person becoming a great social leader who was deaf, short-sighted, clumsy in movements, and resentful when shown how to improve? Would it not require extraordinary will and resolution to alter all that? to become a smiling, ready, tactful, pleasant, person. The horoscope merely shows in one kind of writing what is written on the personality for all to observe, as time gives opportunity.

Q. Who can cast a horoscope?

A. Anybody can cast a horoscope who follows the directions given in the usual "guides," "manuals," &c.

Q. Are the rules sufficient?

A. These manuals point out that a certain turn of mind is required for success in astrology, just as it is for gardening, law, art, commerce, home-making, &c. Any clear intellect can use the directions and cast the figure. But experience goes to show that the facts of the map and the rules applying to these facts, will not stick to a mind devoid of certain characteristics; the memory will shirk, the observation will not be awakened, the mind will not retain the particulars beyond the moment, nor will it marshal them for service on other occasions. Astrology will seem an absurd and mechanical affair; "good sense" will revolt at the idea of the rules being able to unfold the story of a person's life, just as it might

at the sight of the materials for producing a portrait in a painter's studio. "What! that bare canvas! those tubes of paint! those brushes!"

Q. Why has so much mystery attached to the study of astrology?

A. The reasons for the "mystery" which has so long attached to astrology are partly natural and sensible, partly foolish and artificial. There is a natural sense of "mystery," awe, wonder, attaching to all deep thought about Nature, human life, and its governing forces. It is sensible to restrict the study to fit persons, because it is such a waste of time for the unfit. Hence, in the ancient days, when an astrologer had to do all his own observation and calculation, he shrank from spending time on pupils who were not likely to succeed. But the pupil might be a powerful prince, and offending him might mean death to the poor astrologer. But since printing places all calculations at the disposal of the public, and since general education fits all to investigate, any inquirer can take the trouble of ascertaining his or her own fitness by purchasing books. An intelligent modern has habits of study and perseverance. These will suffice to test astrology and one's own aptitude for it. Whatever deep reasons, occult and historical, might account for the "mystery" attaching to astrology, not a trace of it will be found in the "guides" and "manuals;" they are bold in their simplicity, and mean to express themselves most plainly.

Q. Why do astrologers differ and make mistakes?

A. Some printed astrological opinions teem with evidence of ignorance about the commonest known rules. Other opinions are clearly false from ignorance of other rules, possibly lost, possibly still known though not generally accessible. Three other sources of error are:—(1) Ignorance—inevitable—that the element known as "Providence" governs the event upon which the astrologer has been dogmatising. (2) Ignorance that the soul may decline to act out the horoscope altogether; that, at any rate, the soul has always to be counted with. (3) The astrologer may have been given wrong data to work from. A falsely given birth moment will reduce all calculation to absurdity.

Q What does a "person" consist of, besides the horoscope's gifts?

A. The quality of the soul is to be considered, and for this no register exists, accessible as to rules, and impartable by one to another among mortals. Souls differ in original quality, in age, and in history. The theory has been promulgated by some, that the harvest of the soul will relate it to the cosmos in such a way as to bring it back to earthly life at the moment which will exactly express its deserts in opportunity. Perhaps this mechanical contrivance may regulate some souls; and, perhaps, they do but "speak as they find" in proclaiming it the law governing re-birth. But such large considerations cannot be in place amongst inquirers who might like the simple queries and answers here given. Suffice it to say, that to succeed in any sort of psychic study, and to feel interest in astrology, it requires a particular kind of soul, degree of freedom, of harvest, and of present opportunity. Without these qualifications no satisfaction is found in the pursuit taken up, or the literature studied, whether it be about communicating with the dead (the discarnate) or with the living (incarnate) at a distance, or whether the inquiry relate to the forces of nature, registered in a horoscope, or working in larger ways beyond all possibility of codification by rule.

Q. Since, then, the soul is to be taken as existing before the body is born, what is the object of studying the horoscope, which must be so much less determinative of action than the soul with its free will?

A. The object of examining the horoscope is to see what the natural start in life was; hence how far the mortal person is likely to become the vehicle of expression of the spiritual, whether the natural aids or opposes the spiritual.

Q. What is the relation between the soul and the horoscope?

A. The horoscope shows how some of the forces of Nature stood to each other at the moment of birth. Everybody must be born at some "moment," and no moment is exactly like another, any more than one soul is like another; some moments and some souls are neutral; some terrible; some glorious. To be "born" is to begin a fresh relationship with the cosmic order. How far this moment is a tolerably suitable one to the soul is a very interesting inquiry. No moment could be found to match the stupidest, nor to express the whole of the noblest soul. Some people are beneath the horoscope; others immensely above it; most are very like it. The horoscope is a sketch; it may be exactly like; or give better opportunities than are ever acted out; or it may be quite absurd in comparison to the soul and its attainments.

Q. How far is the soul bound to act out the horoscope?

A. The spiritual principle is never "under the stars"; it is always free, and may always act as Conscience, Love, and Truth dictate. Nor can any one be "obliged to act out the horoscope" so far as conduct goes, since that is always governed by will, and that is free. We cannot help entering into fresh relations with Nature all the time; each "moment" is a new "birth moment." These fresh relations will be either repetitions or new departures, according to the extent to which the person acting is an expression of the spiritual self.

Q. In what sense are human beings free agents?

A. The horoscope is like a railway ticket; if the native be seated in a Brighton train, it is not going to York; the opportunity for choice cannot occur till the next stopping-place; and in life this will be found to appear when present duty has been accomplished. Anybody who observes can see that some persons are clearly less fettered by the chain of action than others; *e.g.*, the father or mother of little children must wait till they are fit to be left before following any "higher call."

Q. When the horoscope is limiting, unfortunate, and brings "afflictions," what will abrogate it?

A. The deeds which will give us new "birth moments," while still mortal, are those which create fresh nuclei of action and make us continually new. Every choice of the absolutely best we can find; a steady pursuit of what is right; an acceptance of any truth beyond what we saw earlier;—these are our soul's fathers and mothers, and will make us understand Cervantes' saying, "Every man is the son of his own works."

Q. What do people mean when they talk about "transcending" or "rising above" influences like the stars, circumstances, misfortunes, and so on?

A. The person who had really transcended an influence of any sort would be sure to know it; and it certainly does not consist in merely ignoring the laws registered by the horoscope, &c. To believe in these is quite unnecessary and not worth a long, hard struggle with one's self. For the only essentials to right living are everybody's oldest friends,—Love and Wisdom.

FRANCES LORD.

XIX.—THE DOWNFALL OF THE TURKISH POWER.

A PROPHECY FIXING THE DATE FOR NEXT YEAR!

WHEN facts are very unpleasant there is nothing better than a good comfortable prophecy as to the future to restore the failing spirits of disappointed men. Now at this present moment we are all so very sick, dog-sick of the Assassin and his Empire, that there seems no consolation anywhere, except in prophecy. We can all draw on the Future to console us for the chagrin of the Present. And while the Sultan defies Europe to-day it is some slight comfort to know that a Biblical commentator in 1759 confidently fixed upon 1897 as the date for the final drying up of the river Euphrates, which, as everyone knows, is the symbol of the Ottoman Power. Biblical prophecies have, however, been so ridden to death by Baxter, that they fail to cheer us properly. Hence I hail with gratitude and delight the ingenious prophecy sent me from Queensland—of all places in the world!—in which a prediction is made—in data quite the most fantastically absurd that the human mind can conceive—that the Turk will vanish between September, 1897, and September, 1898. So mote it be. Here is my correspondent's letter, with diagram accompanying:—

Portreel Cottage,
Quay Street, Bundaberg,
Queensland,
June 22, 1896.

DEAR SIR,—The contents of your last BORDERLAND induce me to enclose the papers herewith sent for your scrutiny.

In the year 1851 Messrs. Blackwood and Son published Mr. G. Hay's work on the "Geometric Equivalents of the Human Figure." I failed to secure a copy, but still possess the *Builder* newspaper's excellent critique thereon. I was at the time so much impressed with the force of the reasoning that I determined to apply Hay's theory to the elucidation of the chronological value, *if any*, of the Golden Headed Image of the Dream of Nebuchadnezzar, and after four or five years of researches into chronology (in which I had the valuable counsel of the late Mr. Bosanquet of Lombard Street (Banker), author of "Messiah, the Prince," and of the late Mr. Piazzi Smythe (Astronomer Royal for Scotland), author of "Our Inheritance in the Great Pyramid"), I succeeded in developing the scheme now submitted to you, but for many years privately communicated to personal friends.

It is easy to ascertain the chronological value of the Golden Headed Image of the Dream of Nebuchadnezzar by plotting out the human figure on any given scale, say on that of an inch for a year, or any fraction of an inch for a year. Be it on the gigantic scale or the miniature one, the result is the same.

It would take up too much of your time were I to attempt to explain here the reasons why B.C. 623 is taken as the commencement of the Era; but 2,520 years is undoubtedly the chronological duration of the Image, inasmuch as the proportionate parts of the figure are as absolutely settled for sculptors and painters as are cycles of time for astronomers.

Seven times of 360 years' duration each are the prophesied period of Gentile dominion over Israel and Judah, and $7 \times 360 = 2{,}520$. To B.C. 623 add A.D. 1897 and we get 2,520 years again; but inasmuch as there is a lateral duration from the place where a plumb line strikes the feet to the ten toes of the Image, I make 1917 to 1920, say, or thereabouts, the period of complete overthrow of Gentile dominancy.

For over thirty years I have given September, 1897, to September, 1898 (Jewish year of harvest to harvest), as the year of expulsion of the Turk from Palestine, and *now* events seem to point to speedy annihilation of the Mahometan power.

Perhaps the most marvellous proof of the adaptation of the human figure to the correct interpretation of prophecy lies in the fact that the crucifixion of Messiah takes place on any correctly drawn figure exactly where the arms extended give a cruciform attitude, and in the fact that where Mahomet, with his promise of a sensual paradise for all true believers, appears where he might be expected; moreover his date is 622 or 623 A.D., just as Buddha is 622 or 623 B.C.

Finally, Napoleon I. appears on any scale of delineation exactly where the clay iron feet commence, and there inaugurated the democratic period, soon to end in a *ten king* confederacy under a personal Antichrist.

Hoping you may see fit to reproduce the enclosed sketch, and give this letter a place in your next BORDERLAND, I remain, yours faithfully,

P. W. NICOLSON,
A.S.A. and A. London, etc.

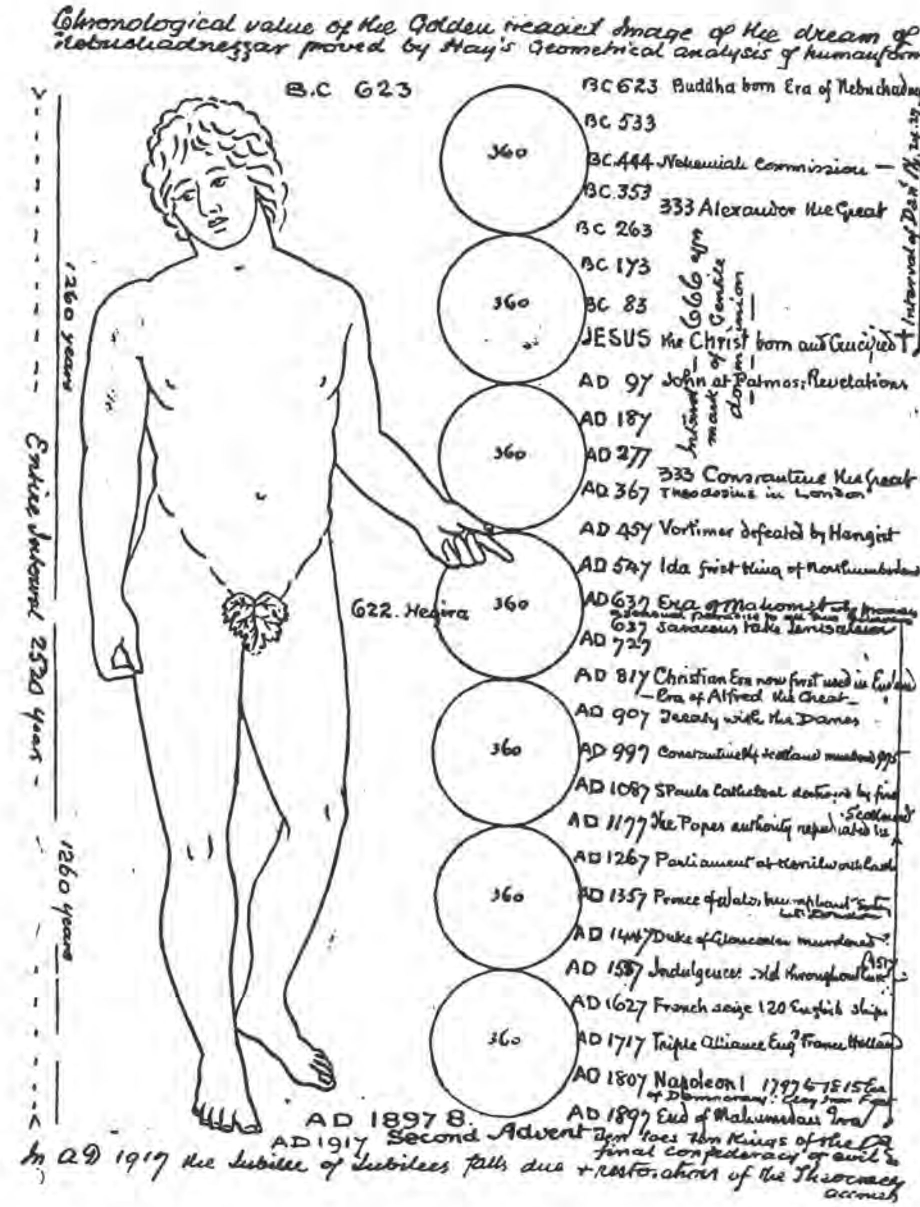
It may be as well to quote here the account given in the book of Daniel of the dream referred to. It is to be found in the 2nd chapter, from 31st to 45th verses.

NEBUCHADNEZZAR'S IMAGE.

Daniel is speaking to Nebuchadnezzar, telling him first the dream, which the King had forgotten, and then the interpretation thereof. He began:—

Then the King saw and beheld a great image. This image, which was mighty and whose brightness was excellent, stood before thee; and the aspect thereof was terrible. As for this image, his head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them in pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream; and we will tell the

interpretation thereof before the king. Thou, O king, art the king of kings, unto whom the God of heaven hath given the kingdom, the power, and the strength, and the glory; and wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee to rule over them all: thou art the head of gold. And after thee shall arise another kingdom inferior to thee; and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as



iron that crusheth all these, shall it break in pieces and crush. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, it shall be a divided kingdom; but there shall be in it the strength of iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest the iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron doth not mingle with clay. And in the days of those kings shall the God of heaven set up a kingdom, which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that a stone

was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure.

A PREVIOUS PREDICTION REALISED.

Mr. Nicolson, the author of this ingenious prophecy, is a man who, from of old, has taken a deep interest in these subjects. As long ago as 1864, he gave a French Count and friend of the Emperor's a copy of this Chart of the Golden-headed Image, and an elaborate table of dates, pointing out that Napoleon III. would be overthrown on 31st August, 1870. The Count was furious, declaring that the Third Empire was so firmly seated in the affections of the people as to be in no danger. Mr. Nicolson was just three days out. The Republic was proclaimed on September 3rd, 1870, but the Empire really fell at Sedan, fought on Sdptember 1st, 1870.

THE SMASHING OF THE KHALIFA.

While dealing with prophesies and Eastern politics, it may be as well to note a very interesting and detailed prediction contained in the "Memoirs of a Soudanese Soldier," which have been for some months past in course of publication in the *Cornhill Magazine*. The Soudanese soldier, who is now an officer in the Egyptian army, tells the story of these predictions as follows:—

I remember the great Sayid Hassan el Morghani of Kassala uttering prophecies which were generally ridiculed then, but which are rapidly being justified as events go on. Sayid Hassan was the father of Sayid Ali el Morghani, who was at Suakim with us, and who is now so greatly respected as the representative of this powerful section of Moslems.

Sayid Hassan was undoubtedly possessed of second sight, and I implicitly believe him to have been a Ragil Kashif, *i.e.*, a man who could penetrate the mysteries of the future. Wild and improbable as his prophecies must have appeared to most of those who heard them at Kassala, yet his every utterance was received with profound respect, and gradually we saw one after another of his statements borne out by facts.

The burden of the Morghani's prophecies was that evil times were in store for the Soudan. He warned us all "El marah illi towlid ma takhodhash" (Take not unto thyself a wife who will bear thee children), for a crisis is looming over the near future of the Soudan, when those who wish to support the Dowlah, or Government, must fly, and they will be lucky if they escape with their lives. Kassala would be laid waste four times, and on the fourth or last occasion the city would begin to live once more.

Mahomed Noor, who was emir of Kassala at that time, openly ridiculed these prophecies; upon which the Morghani replied that all he had foretold would undoubtedly come to pass, but that, as Mahomed Noor had but a very short time to live, and would die a violent death, he would not have an opportunity of seeing it himself. Being pressed to say upon what he based his prophecies regarding the emir's death, he said that his end was near, and that Mahomed Noor and his son would shortly be killed by the Abyssinians on the same day. The flame of fitna or insurrection would not first appear in the Soudan, but the fire would be kindled in Egypt itself. Then the whole Soudan would rise, and the people would not be appeased until the land had been deluged in blood and entire tribes had disappeared off the face of the earth. The work of re-conquest and re-establishment of order would fall upon the Ingleez, who, after suppressing the revolt in Egypt, and gradually having arranged the affairs of that country, would finally occupy the Soudan, and would rule the Turk and the Soudanese together for a period of five years. The idea of the Turk being ruled by anyone was received with special incredulity, and on his being pressed to explain who and wah`ptthese mighty Ingleez were, he said they were a people from the North, tall of stature and of white complexion. The English regeneration would place the Soudan upon a better footing than it had ever been on before, and he used to say that the land at Kassala between El Khatmieh and Gebel um Karam would ultimately be sold for a guinea a pace. The final struggle for the supremacy in the Soudan would take place on the great plain of Kerrere, to the north of Omderman; and, pointing to the desert outside Kassala, which is strewn with large white stones, he said: "After this battle has been fought the plain of El Kerrere will be strewn with human skulls as thickly as it is now covered with stones." When the Soudan had been thoroughly subdued, the English occupation would be extended to Abyssinia. Then there would no longer be dissensions between the people of that country and the Egyptians, who would intermarry freely, and would not allow the difference in their religion to remain a barrier between them.

THE WHITE LADY AT BERLIN.

A white lady always appears before the death of any member of the Hohenzollern family. It will be interesting to see whether any one of the reigning German house dies this quarter. For, according to the *Londres Zeitung* of September 26th, the fateful apparition has been seen again. The paragraph runs thus:—

Last week, one of the court officials at the Imperial Palace at Berlin, was on duty when he suddenly saw the "White Lady" rise out of the floor of the corridor. She wore a jewelled belt, on which her left hand rested, whilst the right hand was held up threateningly. The expression of her face was stern and severe. The bunch of keys, which she usually carried, was wanting this time. The court official who saw her was frightened and alarmed the whole palace. The Emperor, who was immediately informed of the occurrence, remained unmoved, and gave orders to immediately double all sentries, and to put additional ones in comparatively unprotected places.

SAVED FROM A RAILWAY SMASH.

Hardly a railway accident of any importance occurs after which stories are not published describing how, either by dream or premonition, some person or persons had been prevented travelling in the doomed train. The accident to the Scotch express on the London and North-Western Railway, on the night of July 12th, was no exception to this rule, as the following letter from the *Irish Times* of July 15th is sufficient to prove:—

The following remarkable case of premonition with reference to the recent lamentable railway accident in the North of England may be of sufficient interest for insertion in your journal.

On Sunday evening, 12th inst., at the Caledonian Hotel, Harpur Street, London, a lady visitor commenced about 6 p.m. to make arrangements for travelling to Scotland by the express from Euston. The cab was engaged to take her to the station, and her luggage was actually packed thereon, when just as she crossed the threshold of the door with the intention of entering the vehicle, some unseen power seemed to deter her from proceeding any further, and yielding to the influence, she dismissed the Jehu, returned indoors, and re-engaged her room for the night.

During the course of the evening the lady informed us that never before had she experienced any such sensation, and that she felt utterly unable to resist the strange power which prompted her not to travel.

Our private feelings at the time naturally tended much in the direction of scoffing; the unfortunate sequel would go far to prove the extent of our wisdom in such matters.—Yours, &c.,

JOSEPH GIBSON.

Maryborough, 14th July, 1896.

THE LAW OF NUMBERS.

A correspondent sends me a curious table illustrating a theory as to the law of numbers :—

LOUIS XVI. OF FRANCE.

Became King	1774		1774		1774
	1		1		1
Married 21st April . .	7	He was born	7	Marie Antoinette born . .	7
	7		5		5
	0		4		6
Revolution	1789	Flight and capture . .	1791	Both guillotined . . .	1793

NAPOLEON I.

Captain . 1791	General . 1796	1796	Supreme . 1798	1798	Emperor . 1804	Emperor . 1804
1	1	1	1	1	1	1
Born . . 7	Maria Louisa born . 7	Married . 8	Born . 7	Married Josephine 7	Josephine born . 7	Divorced 8
6	9	0	6	9	6	0
9	1	9	9	6	3	8
Downfall 1814	1814	1814	Died . 1821	1821	1821	1821

LOUIS XVII. (STYLED XVIII.).

Became King	1814		1814		1814
	1		1		1
He was born	7	Lousia Maria Josephine of Savoy born . . .	7	Married	7
	5		5		7
	3		3		1
Revolution	1830		1830		1830

LOUIS PHILLIPPE.

Became King . . .	1830		1830		1830
	1		1		1
He was born	7	Marie Amelie born . . .	7	Married	8
	7		8		0
	3		2		9
Revolution	1848		1848		1848

LOUIS NAPOLEON III.

Became Emperor . . .	1852		1852		1852
	1		1		1
Born, 20th April . . .	8	Eugenie born	8	Married	8
	0		2		5
	8		6		3
Severely bitten by a dog, on 20th April, 1869 . . .	1869	To avoid the impending revolution (conceded representative government, 2nd August, 1869 . . .	1869	Plebiscite of 1869 *re* Imperialism, 7119791 said to be for, 1119 against . .	1869

The voting for and against Imperialism as above noted was reported in the newspapers of the period thus :—

7119791/1119.

And it was considered a good omen that these figures, when read through a transparency, gave the word—

empereur.

A Polish contributor to *Light* sends an article which bears somewhat remotely upon our correspondent's dates. He says :—

Experience shows that many facts in Nature are subordinated to numerical laws, susceptible of the most rigorous calculation. It is thus, for example, that the circumstances of chance are subordinated in their entirety to a periodicity of astonishing precision.

It is therefore certain that numbers have their place in nature and that numerical laws govern the majority of the phenomena of the physical order. Is it the same with phenomena of the moral and metaphysical order? It would be presumptuous to affirm this without more certain data than we possess. Here are some historical curiosities :—

From the accession of Hugh Capet to 1830 three royal branches, issues of the same sovereign stock, have reigned over France: (1) The direct Capets; (2) the House of Valois; (3) the Bourbons. Now the branch of the direct Capets became extinct in 1328, after the reign of the three brothers, Louis X., Philip V., and Charles IV. The Bourbon branch ceased to reign in France also after having seen three brothers succeed each other on the throne, Louis XVI., Louis XVIII., and Charles X. Of the three times three, *i.e.*, nine princes, whose names we have just given, three, that is, one in each branch, perished by a violent death. Charles was gored in the chase by a boar, Henry III. was stabbed, and Louis XVI. was guillotined.

The number fourteen plays an important part in the life of Henry IV. He was born on December 14th, gained the battle of Ivry on March 14th, was assassinated on May 14th, lived four times fourteen years, four times fourteen days, and fourteen weeks. There are fourteen letters in his name—Henri de Bourbon. The first King of France named Henry was anointed on May 14th. Margaret, the first wife of Henry IV., was born on May 14th. Henry II. ordered the widening of the Rue de la Ferronerie, where Henry IV. was assassinated. The letters patent are dated May 14th, four times fourteen years before the deed was done.

Here are some curious particulars in regard to the number seven, and the *rôle* it played in the career of the late President Carnot. He was born in 1837, received at the Polytechnique in 1857, elected President of the Republic in 1887, by virtue of Article 7 of the Constitution. He presided on May 17th, 1894, at the Polytechnique. The occasion was most agreeable to him, being the centenary celebration of the school founded by his grandfather. He was assassinated at the age of 57, in the seventh year of his presidency, in a vehicle which carried seven persons, on the seventh day of the week, by an Italian named Caserio (seven letters). He was borne in triumph to the Pantheon on the first day of the seventh month (July), and seven days after his death.

XX.—MISCELLANEOUS.

MR. GLADSTONE ON PSYCHIC RESEARCH AND THE FUTURE LIFE.

MR. GLADSTONE'S references to the bearings of Psychical Research on the Future Life in his book on Bishop Butler is disappointing. It is a woolly Gladstonian paraphrase of a thought germ not yet developed in the Gladstonian mind. Here is the passage as it appears in the first chapter:—

A question may, I think, reasonably be put whether we ought or ought not to reckon, among the presumptions in favour of the survival of the soul, those preternatural or extraordinary manifestations, immensely varied in form and in the manner of their appeal to our percipient faculties, which from time immemorial have made their appearance among the records of human life and experience? During the nineteenth century they have occupied a larger space in the public view than perhaps at any other period, and have without doubt been subjected to more systematic, prolonged, and dispassionate examination. The Society incorporated for Psychical Research has been actively at work for a series of years in Cambridge, probably the greatest mathematical University of the world. The Society has now a branch in the United States. It is almost needless to observe that, in connection with the name of Spiritualism (for which I should much desire to substitute the title of Spiritism), these phenomena have obtained very great notoriety, with large and in some cases weighty adhesion, in our own country and still more in America. There is, and ever has been, a popular impression more or less favourable to the idea of such manifestations. Among the wealthier classes there is a large amount of determined negation, which is also shared by many men of scientific attainments. Those who are thus armed with a resolute and universal preconception have their answer ready made to the question I have above propounded. The body of believers whose names carry authority is probably small. But there is an intermediate class of those who have neither generally nor in any particular case accepted the alleged occurrences as established facts, yet who, upon a view of the whole case, think it hardly reasonable to consign them in a mass to a limbo of non-entities; and who lean to the idea that they have probably some amount of real, though as yet undetermined, basis in realities. If they have any basis at all, they so far testify to the reality of the immaterial and spiritual world. If any portion of that basis is supplied by manifestations, which are connected with our future existence, they must, I suppose, be held to supply, as far as they go, available evidence on its behalf. There are also those who think that the antiquity and wide extension of a belief of this kind may of itself reckon among the secondary evidences in its favour.

If "ifs and ans" were pots and pans, &c. In this maze of mays, and supposes, and so fars, Mr. Gladstone hedges characteristically; but all that it comes to is, that he feels there may be something in Spooks, and if so—well, he must not ignore it, especially as it tells on his side.

THE DYAK THEORY OF THE FUTURE LIFE.

THE recently published volume entitled "The Natives of Sarawak and British North Borneo," based on the MSS. of the late H. Brooke Low, describes, among other things, the theories of the Dyaks concerning the Land over the Border. Mr. Low says:—

There is a hill in Sabaian (the next world) covered with *uba*, and suicides there enjoy undisturbed repose beneath the shade of the poisonous shrub. Despairing lovers, whose union upon earth was forbidden by hardened, unfeeling parents, are here reunited. Women have also been known within recent times to commit suicide to avoid the shame and disgrace of being sold into slavery. When a Dyak dies, his relatives keep fires lighted outside the house for the use of the departed, not merely to light the way, but because "in Hades fire is not to be procured without paying for it." Then the great observance for the dead is the Festival of Departed Spirits, which is held at irregular intervals of from one year to three or four years, and the preparations for which occupy months, and severely tax the resources of the people. The whole neighbourhood is bidden, both living and dead being invited to the feast. Little bamboo boats are despatched to bring the spirits from Hades.

In the borderland, says the Dyak, between this world and the next is situated the house of the bird *bubut*, a bird here, a spirit there, covering his identity in human form. Every human spirit in the extremity of sickness comes to this place; if it goes up into the house by the influence of the bird, it returns to the body, which thereupon recovers; but if it avoids the house, as is more probable, because it is always in a filthy state of dirt and stench, then it is well on its way to the other world. There is, however, another chance for it at the "Bridge of Fear," a see-saw bridge stretching across the Styx, and difficult to pass over. If the soul makes the passage successfully it is gone past recovery; if it falls in the water, the cold bath wakes it up to a sense of its real position, and determines it to retrace its steps. After this, it seems, the soul has to pass the "Hill of Fire." Evil souls are compelled to go straight over the hill, with scorching fire on every side, which nearly consumes them; but good ones are led by an easy path round the foot, and so escape the pain and danger. This is the only connection in which I have met with anything which suggests the idea of future retribution for wrong-doing in this life.

The spirit of man, they say, is born again and again. How many times they are not agreed upon. Some say three times, others seven; but all declare that in the end the soul is dissolved into air or absorbed into the elements of plants.

THE MASTER OF THE WINDS AND RAJAH OF THE SNAKES.

IN the *Contemporary Review* for October, Mr. Claer Ericsson, a collector of orchids, who travelled in Sumatra in 1893, tells a strange story, or rather strange stories, for the truth of which he vouches. They recall some of the astounding statements of Tautriadelta, but Mr. Ericsson, so far from wishing to insist upon the supernatural element, offers a natural explanation which, however, does not account for the facts.

THE STORY OF A COBRA.

The first is a snake story he does not even attempt to explain. But first as to the hero of the tale. His name was Lio. He was a native, the head porter of a gang of coolies:—

Some inches taller than the average Malay, his face differed considerably in type. Not that Lio was more handsome. On the contrary, features more like those of an ancient brown-faced sheep I never saw on a human being. He wore the usual short cotton trousers, *sarong*, a sort of bag-shaped sash, and head-handkerchief, and appeared to be as good, or bad, a Moslem as his companions. But I have reason to believe that the old man was of another race—perhaps a Battack from the interior who had adopted the Malay customs, or possibly a Bugis, or a Dyak from Borneo. Little did I think when serving out the rations what an angel I was entertaining unawares. Angel is not quite the word; but let that pass.

It was during the return journey to Sobam Ajam by another

route that old Lio gave us the first exhibition of his powers. We had struck an elephant track, and were sliding and floundering down the mountain, when some of the Malays in advance, who had reached level ground, suddenly set up a shout, flung down their burdens, and scattered in every direction.

"*Ular—Ular!* (snake)," they cried, in great alarm.

Lio did not run. Trudging on as steadily as the wretched road permitted, he halted within three feet of the serpent, which was hooded like a cobra, but of a greenish colour, with white and black rings. It greatly resembled *Hamadryad elaps*, the Ophiophagus, or snake-eater, the most venomous reptile that I am acquainted with.

"Kill it!" I shouted, aware that the Ophiophagus will attack man on the slightest provocation, or, indeed, without any, and that its bite is always fatal. An elephant died in three hours after being bitten by one.

Lio showed his glistening teeth in a hideous grin and waved his hands over the snake, or so it appeared to me.

Instantly the reptile coiled and raised its head, with the hood expanded. Its forked tongue shot out, and it moved its head from side to side, following the motion of the old man's hands. My blood ran cold.

"It will strike you!" I yelled.

"No, *Tuan Bonga*," he answered, without moving his eyes from the serpent's, and stooping quickly he seized it by the neck and held it up. It coiled round his arm on the instant, hissing pitefully. The wicked eyes were not a foot from his face.

"You fool!" I cried. "Do you want to give us the trouble of burying you? Kill it with your kris. Cut off its head!"

For answer Lio calmly stroked the reptile's neck, then placing it on the ground, he pointed to a patch of jungle a short distance off.

"Go away, quick, little father," he said. "The *Tuan pituh* (white lord) does not like you; he does not like to see you here."

Immediately the serpent lowered its head, and crawling to the jungle indicated, it disappeared. I, a seasoned traveller, not easily surprised, stood speechless in amazement.

The coolies came back whispering and casting sidelong glances at the old man, who stood in his favourite attitude, with his hands crossed on his breast.

"He is Rajah of the Snakes," they said. "They are his servants. See how he is obeyed."

Evidently Lio's power was as much a revelation to them as to me. Afterwards I learned that he had dwelt in Kasambe but a very short time. I questioned both him and the coolies with a view to identifying the serpent, but I was unable to learn anything definite. The snake, an exceedingly venomous one, was very seldom seen.

THE STORY OF THE WIND.

Mr. Ericsson soon after went to see the volcano Kaba. After much arduous journeying, says Mr. Ericsson—

At last I stood upon the great plateau, sloping towards the north, which I had seen from the Bukit Klang. So dense was the smoke, however, that it was impossible to make out any object fifty yards away. The wind, very strong and gusty here, seemed to blow it back into the crater. We could scarcely breathe. The coolies, desperately frightened, grumbled loudly, but Lio, stepping with great caution, led the way to the edge of what appeared to be a huge pit, but so full of smoke that I could perceive nothing distinctly. The sulphurous air half choked me, and, retreating, I sat down in the hope of breathing more easily. But Lio seemed quite at home in that awful atmosphere. Folding his arms, he stood on the very brink of the crater and gazed steadily at the inferno below. Turning away at length, he addressed me.

"What is it *Tuan putih* wishes to see?"

"To look down there," I answered. "That's what I came here for."

"*Tuan*," he rejoined, "I will tell the wind to go. It will obey, but not for long."

"All right," I said, laughing. "If it will clear off for a minute I shall be quite satisfied."

Forthwith he clambered upon a rock that actually overhung the pit, such a rock as a bird or a mountain goat might feel tolerably comfortable upon in a clearer atmosphere, but perilous for any man. Turning to the north-west, the direction of Mecca, he knelt and prayed. To whom? Allah, or the *Dewahs* of the mountain? I cannot tell. Unlike the Malays, Lio never quoted from the Koran, and his turning towards Mecca might possibly have been another thin slice of Mohammedan veneer to hide a heathen rite.

His prayer ended, he arose and took from his pouch a betel-nut, which he cut in halves with his kris. One portion he threw into the crater, the other he placed in his mouth. Then, taking off his *sarong*, he waved it to and fro, crying in a loud voice:

"O wind, hear me and obey! A white man, O wind, has come from over the sea. Many lands and many nations has he seen. But hearing of the great fire mountain, Kaba, he has come hither to look upon it. Now, O wind, I command that you rest, so that the white man may see the great mountain and hear its roar."

Slipping his *sarong* over his shoulder he clambered down from his dangerous pinnacle and approached.

"*Tuan*," he said, "*skarang buleh liaht.*" (Now you shall see.)

I rose and drew near, followed by the wondering, almost terror-stricken Malays. The moment we reached the edge the wind died away, the smoke ceased to whirl in blinding wreaths and floated steadily upwards. The great pit cleared as if by magic, a solitary black column alone marking the mouth of the volcano.

"This man can talk to the winds! He is their master," cried the astonished Malays.

The hollow, an inverted cone, was about six hundred yards across. I could see the bottom distinctly. It was coloured yellow with sulphur. On one side lay a pool fed by two small streams. Close to this tiny lake rose the column of smoke which had enveloped the plateau. Near the volcano's mouth, within a few yards as it appeared to me, grew half a dozen ragged *pandanus*—strangest sight of all. Only a year before Kaba had been in eruption. How, then, if the mouth I saw was that through which the flames had burst, could those plants have escaped?

I was not permitted to gaze long. As Lio had foretold, the wind refused to obey for an unlimited time. A violent gust struck the smoke column, which veered and spread, driving us from the pit half choked with the sulphurous fumes. In silence my Malays commenced the descent.

I hope it is unnecessary to state that this narrative is true in fact and detail. *Eliminate the supernatural* and Lio's feat will appear easy enough. Doubtless he had been there before and knew what would result when the wind died away. Then, Lio was able to read the signs of nature as the more civilised man can never hope to do—in short he knew the wind was about to slacken before he declared that it would obey him. To drop down to more commonplace Egyptian Hall magic, he knew the position of his eggs before offering to produce them from the borrowed hat.

THE INNER LIGHT.

In the *Arena* for September, the editor, Mr. Flower, writes of the famous Quaker poet, Whittier, as an apostle of the highest spirituality. Mr. Flower says—

It is as the true mystic or the inspired teacher of the higher life that he appeals especially to the large and rapidly increasing number of persons who, along various lines of thought and experience, are being brought to-day into what is essentially a deeply spiritual attitude, while they feel little or no attraction toward the empty forms, creeds, or dogmas which have so long claimed to constitute religion. The "voice of God within" or "the Inner Light" of Whittier is becoming a far greater reality to the conscience of our civilisation than Mammon-worshipping and easy-going conventionalists imagine.

As an illustration of the working of this inner light, Mr. Flower gives the following instance, which is, no doubt, very remarkable:

Mr. Whittier believed in following the Inner Light, and when

he thought he was directed by that Inner Light, no power on earth could influence him to turn aside. If he decided to move at a certain moment of time, nothing could induce him to change his mind; no storm was severe enough to deter him from going on the train he had set his heart on. He used to tell a story of one of his friends as an illustration of the wisdom of being guided by and yielding to the Inner Light:

"I have an old friend," he said, "who followed the leadings of the Spirit, and always made it a point to go to meeting on First-day. On one First-day morning he made ready for meeting, and suddenly turning to his wife, said, 'I am not going to meeting this morning; I am going to take a walk.' His wife inquired where he was going, and he replied: 'I don't know; I am impelled to go, I know not where.' With his walking-stick he started, and went out of the city for a mile or two, and came to a country house that stood some distance from the road. The gate stood open, and a narrow lane, into which he turned, led up to the house, where something unusual seemed to be going on. There were several vehicles standing around the yard, and groups of people were gathered here and there. When he reached the house, he found there was a funeral, and he entered with the neighbours, who were there to attend the service. He listened to the funeral address and to the prayer. It was the body of a young woman lying in the casket before him, and he arose and said, 'I have been led by the Spirit to this house; I know nothing of the circumstances connected with the death of this person; but I am impelled by the Spirit to say that she has been accused of something of which she is not guilty, and the false accusation has hastened her death.'

"The friend sat down, and a murmur of surprise went through the room. The minister arose and said, 'Are you a god or what *are* you?' The friend replied: 'I am only a poor, sinful man, but I was led by the Inner Light to come to this house, and say what I have said, and I would ask the person in this room who knows that the young woman now beyond the power of speech was not guilty of what she was accused, to vindicate her in this presence.' After a fearful pause, a woman stood up and said: 'I am the person,' and while weeping hysterically, she confessed that she had wilfully slandered the dead girl. The friend departed on his homeward way. Such," said Mr. Whittier, "was the leading of the Inner Light."

It is a very nice story, and if we could be sure that it would always turn up trumps, when we are led by the Inner Light, it would be all right; but how many persons there are who have inner lights that prompt them to do all manner of mad things?

Last month, as I have mentioned elsewhere, my household was aroused at one o'clock in the morning by a pastor, who declared that he was led by the Great Spirit to come like a thief in the night to my residence, and deliver me a message, which he then proceeded to unfold for three-quarters of an hour on end. I have no doubt my visitor was as honestly convinced as was Mr. Whittier himself that he was impelled by the spirit. Life would not be worth living if every person who had a strong inward impression as to what he should do, should forthwith go and do it, regardless of the feelings, the interests, and the convenience of his neighbours.

APPARITIONS FOREBODING DEATH.

THE *Annales des Sciences Psychiques* publishes a letter, addressed by Madame Marie de Manasseine to Prof. Charles Richet, in which she gives the following account of how she saw apparitions of two notable Russian personages very shortly before their death.

THE LATE TSAR ALEXANDER III.

Last year, after having taken part in the International Medical Congress at Rome, I spent six months in travelling in Europe. On returning to St. Petersburg, at the commencement of the month of September, I learned of the sickness of the Emperor, Alexander III. As I had the extreme honour of being personally acquainted with the Emperor and wife, the Empress Maria Feodorevna, the news of the sickness of the Tsar, which became more and more alarming, plunged me into such a condition of restlessness, that I had no other anxieties than those which related to the condition of the sick man.

At the commencement of the second half of October (Russian style), the happy news of the amelioration in the condition of the Emperor reached the capital, and everybody became full of joy and hope.

On the evening of the 29th of October I was in my room and was preparing a note, by way of preface, on the injurious influence of repeated doses of phanectine on the kidneys of dogs and rabbits, when all at once I had the impression that someone was in the room with me. On turning round quickly, I perceived the well-known figure of the Emperor Alexander III. He was in his house military coat, all the details of which in form and colour I distinctly saw, but as I was seated, I was too low to see the face of the apparition well, which forced me to turn my head back, the better to see, and then the apparition slowly disappeared. I did not experience any fear of it, but I was astonished at the clearness with which it appeared to me, and immediately related the circumstances of it to my daughter and other members of my family; but I did not regard it as extraordinary, as for days and weeks the talk and thought of the Emperor's sickness had been constant.

On the next day came the news of his relapse, and on the next day following, all Russia was in mourning for his death.

RUBINSTEIN.

While narrating to the members of her family an account of her visit to the cathedral, on the occasion of the funeral of the Tsar, she distinctly saw Antoine Rubenstein, in a black coat, his lion-like head thrown a little back, and mentioned his appearance to her daughter and her music teacher, remarking that it was fortunate that he was well, for otherwise, since her last experience in the case of the Emperor, she would be superstitious. After making a remark, she again saw Rubinstein's form at the piano, in a position as if about to play. Three times the apparition appeared, when it vanished like a cloud of mist into the air. She felt a shudder and turned pale, which was noticed by her daughter and the teacher. She also related this occurrence to another person, all of whom unite in statements to the same effect.

A SPECTRAL HEARSE.

One day last quarter—I cannot date it more closely than by saying that the inquest at which the statement was made was held in the Cannock district on the Saturday before the French Omnium Handicap was run in Paris—a man met his death by accident at Cheslyn Hay. The jury added a rider to their verdict that the Coroner should make representations to the authorities as to the condition of the road at this place, which appears really to be at present a species of "No man's land." Although in the parish of Cheslyn Hay, it is a small liberty for highway purposes, known as Saredon Side, and the Parish Council of Cheslyn Hay a twelvemonth since made representations as to the condition of the place, yet no notice was taken of these, although "spills" were frequent. On returning from one of these journeys recently the victim of the accident said that when approaching the place where he afterwards met his death he saw a hearse and pair approaching, and on reaching the place where he expected to have passed it, the spectre—or whatever it might have been—had vanished. This he told to several, and hence he induced a friend to accompany him on the night when he met his death.

XXI.—SOME BOOKS OF THE BORDERLAND.

OWING to the excessive pressure on our space this month, I confine our book notices to a very small compass. Instead of reviewing the books for the quarter, I merely publish a descriptive catalogue, reserving the more important works for review next year.

SCIENCE AND THEOLOGY.

"The Warfare of Science with Theology." By ex-President White. 2 volumes. New York: D. Appleton & Co.

THE results of twenty years' labour. Some of the chapters have been published in the *Popular Science Monthly*. The study was begun on account of the attack made by the denominationalists on the undenominational character of Cornell University. Mr. White subjects to a critical examination the legends and traditions of the Old Testament, the miracles of St. Francis Xavier, and other miraculous narratives in which he does not believe. The following summary of his book from the *Forum* will show how much debatable matter is dealt with by Mr. White, and how much opposed his standpoint is to that of most students of the Borderland.

In the chapter entitled "From Fetich to Hygiene," the author discusses "The Theological View of Epidemics and Hygiene," "The Gradual Decay of Theological Views regarding Sanitation," "The Triumphs of Sanitary Science," and "The Relation of Sanitary Science to Religion." In the chapter entitled "From Demoniacal Possession to Insanity," he presents theological ideas of lunacy and its treatment, the beginnings of healthful scepticism and the final struggle and victory of science. In the chapter "From Babel to Comparative Philology," the subject is treated under the heads "The Sacred Theory in its First Form," "The Sacred Theory of Language in its Second Form," "The Breaking Down of the Theological View," the "Triumph of the New Science," and the "Summary," embracing full acceptance of the new theories of all Christian scholars. In the chapter on "Astronomy," he discusses the old sacred theory of the universe, the heliocentric theory, the war upon Galileo, the victory of the church over Galileo, the results of this victory, and the retreat of the church after its victory. In the chapter "From Signs and Wonders to Law in the Heavens," he presents the theological view, showing the attitude of the church, Catholic and Protestant, down to the present time, the theological efforts to crush the scientific view, the invasion of scepticism, and the final victory of science. In a very interesting group of chapters, he discusses the antiquity of man, prehistoric archæology, the fall of man and anthropology, the fall of man and ethnology, and the fall of man and history. In the chapter which he entitles "From the Prince of the Power of the Air to Meteorology," he presents the growth of a theological theory, the diabolical agency in storms, the agencies of witchcraft, and Franklin's lightning-rod. In the chapter entitled "Form Magic to Chemistry and Physics," after discussing the history entitled "The Supremacy of Magic," he advances to "The Triumph of Chemistry and Physics." In one of the most typically significant of all the chapters, that entitled "From the Dead Sea Legends to Comparative Mythology," he traces the growth of explanatory transformation myths, mediæval growth of the Dead Sea Legends, beginnings of a healthful scepticism, theological efforts of compromise, and the triumph of the scientific view. The chapter entitled "From the Divine Oracles to the Higher Criticism," is divided into six parts: "The Older Interpretation," "Beginnings of Scientific Interpretation," "The Continued Growth of Scientific Interpretation," "The Coming Struggle," "Victory of Scientific and Literary Methods," and, finally, the "Reconstructive Force of Scientific Methods."

THE GROWTH OF THE SOUL.

"The Growth of the Soul." By A. P. Sinnett. A Sequel to Esoteric Buddhism. The Theosophical Publishing Society. 5s. 454 pp.

MR. SINNETT offers in this substantial volume, as an expansion of the fundamental teaching of Esoteric Buddhism, an expansion rendered possible by the development of certain occult powers in the persons of certain theosophists, by which they are able to cross at will the boundaries of death and the grave, and return from the other side laden with the knowledge of two worlds. Mr. Sinnett says:—

That other world from which, in the old phrase, no traveller returns, has been found accessible to travellers who are going backwards and forwards constantly; and in saying this I am leaving entirely out of account communications from the 'next world' purporting to come from those who have passed over to it finally.

Such a volume must be dealt with with more care and thought than is possible for me to bestow on it this quarter, so I will hand it on to next BORDERLAND, merely quoting here the titles of its seventeen chapters, viz.:—

Introductory; Occult Science and Religion; Reincarnation; The Higher Self; Freewill and Karma; The Seven Principles; The Astral Plane; The Elementals; The Spiritual Plane; The System to Which we Belong; The Elder Brethren of Humanity; The Ancient Mysteries; The Theosophy of the Middle Ages; Initiation in the Present Day; The Probationary Path; Irregular Psychic Progress; Individuality.

THE FACTS OF BEING.

"The Facts of Being." A concurrent study of and a compilation from the Divine word, and the theological works of Emanuel Swedenborg. By William Graham. James Speers, 1, Bloomsbury Square, London. 579 pp.

The object of this book is to set forth intelligibly the essential facts of being as obtainable from every source of reliable information. "A rational religion being the desideratum of the world, the Lord Himself anticipated the need by opening the spiritual sense of His Word through Swedenborg." Swedenborgianism is to Mr. Graham the Crown of all preceding Churches because "it places every truth of faith in clear rational light, and sweeps away all the perversions of every former age." In the thirteen parts into which he divides his bulky volume, Mr. Graham supplies us with a summary of all the teachings of his master. The sections touching upon Borderland are the ninth, "Efflux, Afflux and Influx, the three aspects of force"; and the eleventh, "the ascending series of Finite Discrete degrees," and the last chapter of which deals with Transmigration, Infestation and Obsession.

THE SECRET OF MANKIND.

"The Secret of Mankind, with Some Singular Hints Gathered in the Elsewheres, or After Life, from Certain Eminent Personages, as also Some Brief Account of the Planet Mercury and of its Institutions." New York, Putnam & Sons. 9s. net.

A STRANGE book, with an incomprehensible preface. The narrative begins with the author's death, expounds the errors of scientists, describes the facts of the new life, meets Milton, who tells him of the mind and its manifestations, and then he meets Lao Tsze and holds much discourse. Flitting to Mercury he describes that planet and its inhabitants, winding up the story with an interview with Napoleon, who describes the United States as the Pantagruel of nations on his voyage to the oracle.

YOGA PHILOSOPHY.

"Rajâ Yoga, or Conquering the Internal Nature." Lectures delivered in New York, 1895-6, by Swâmi Vivekanunda. Longmans, Green & Co. 1896. pp. 234.

SWAMI VIVEKANUNDA made a certain sensation at Chicago in the World's Fair year. I met him more than once. He attended a materialising séance in my room. No one can be more glib and fluent of speech.

In these lectures, to which are added the Toga Aphorisms of Pantanjali, with a running commentary by the author, Rajâ Yoga teaches that each being is only a conduit for the infinite ocean of knowledge and power that lies behind. The practice of Rajâ Yoga will lead to the acquisition of the more subtle perceptions by which the liberation of the soul is ultimately achieved by perfection. "See straight, and look at the tip of your nose," that is one direction, and in these lectures we are instructed how that concentrates the mind, and leads to the control of the will. The goal of all the teaching of Yoga is how to concentrate the mind, for when the concentrated mind penetrates to its own innermost secrets everything will be revealed.

ANIMAL MAGNETISM.

"Animal Magnetism or Mesmerism and its Phenomena," by the late William Gregory, M.D. Edin. 4th edition. George Redway. 254 pp. 6s. net.

THIS is a new edition of Dr. Gregory's well-known treatise on the keystone of all the occult sciences, with the preface which Mr. A. Oxon wrote for the Third Edition. Professor Gregory writes most lucidly. No one can be in any doubt as to what the writer is driving at. "Mesmerism," he says, "is dangerous. But it is not the study of it nor the knowledge of it, but the ignorance and the rash experiments of those who are ignorant of it that are dangerous." The accounts which he gives of the clairvoyant gifts of some of his subjects make the mouth water.

ALCHEMY.

"The Turba Philosophorum, or the Assembly of the Sages." An ancient Alchemical treatise translated from the Latin by A. E. Waite. London: George Redway. 6s. net. 211 pp.

THIS is the most valuable and ancient extant treatise on Alchemy in Latin, and for six or seven centuries it has been quoted as an authority by all alchemical writers. If any alchemists still remain amongst us, they will welcome this translation.

A GERMAN MYSTIC.

"The Cloud upon the Sanctuary." By Councillor von Eckartshausen. Translated and edited by Isabel de Steiger, with Preface by J. W. Brodie-Innes. London: G. Redway. 131 pp. 3s. 6d. net.

MR. BRODIE-INNES says that the publication of this book is one of the greatest boons conferred on English occult students since the publication of "The Perfect Way." Eckartshausen was a German mystic who preached the doctrine of the Interior Church. "He who masters this book," says Mr. Brodie-Innes, "will see how that his own body as well as the Mystic Body of Christ is in very deed the Temple of the Holy Ghost, and how, in each case, there must rest a cloud on the Sanctuary until the Body which is the Church Militant be re-united with the original astral body, whose particles were drawn not only from our human ancestors, not only from this planet, but from the justified and glorified souls of all God's sentient Creation throughout the Kosmos, whereof the Church, both visible and invisible, is the material and outward expression." Miss de Steiger says this little book was Eckartshausen's swan song, and stamps the author as a man who wrote from actual observation and experimental psychical process.

THE TRANSCENDENTAL UNIVERSE.

"The Transcendental Universe": six Lectures on Occult Sciences, Theosophy, and the Catholic Faith, by C. G. Harrison. London, Redway. 2nd Edition, 310 pp., 1s. 6d.

These lectures, delivered in 1893 before the Berean Society, are now in a second edition. They deal first with the origin of the Theosophical Society, and then proceed to an examination of Theosophical teachings in regard to man's origin and destiny, and the problem of evil in the light of occult science.

THE TAROT TRUMPS.

"The Magical Ritual of the Sanctum Regnum interpreted by the Tarot Trumps," translated from the MSS. of Elephaz Levi, and edited by W. W. Westcott, Magus of the Rosicrucian Society of England, with eight coloured plates. London, Redway. 108 pp., 7s. 6d. net.

This is a translation of a hitherto unpublished work of Eliphaz Levi, the MSS. of which was given to Mr. E. Maitland by Levi's literary heir.

LIGHT ON THE PATH.

"Light on the Path, Karma, and Green Leaves": a Treatise written for the personal use of those who are ignorant of the Eastern wisdom, and who desire to enter within its influence, by Mabel Collins. Redway. 64 pp., 1s. 6d. net.

XXII.—SOME ARTICLES OF THE QUARTER.

We shall be grateful for the Co-operation of Readers of BORDERLAND, as well as of publishers and editors of journals, in the production of our Index. No trouble has been spared, but there is no doubt that a great many interesting publications may have escaped notice.

Animals:

Animals in the Spirit World, *Light*, July 4, August 8, 22, 29
Animals in the Spirit World, *Philosophical Journal*, August 15
Do Animals exist in the Spirit World? J. M. Peebles, *Philosophical Journal*, July 18
Have Animals Immortal Souls? by J. M. Peebles, A.M., M.D., *Light*, August 15
Reincarnation of Animals, *Lucifer*, July

Apparitions:

Apparition at Time of Death, *Harbinger of Light*, September
Apparitions seen by Mrs. Norris, *Philosophical Journal*, September 9
Family Ghost, A, *Two Worlds*, August 7
Ghost of a Dog, A, *Light*, September 12
Haunted House, A, *Light*, August 22
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How Apparitions Materialise, *Light of Truth*, July 4

Astrology:

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Curious Horoscope: "Hare Lip," *Modern Astrology*, September
Curious Horoscope of Twins, *Modern Astrology* August
Delineation of Character of Grover Cleveland, President of the United States, *Esoteric*, July
Effect of Solar Rays upon Character, *Modern Astrology*, September
Esoteric Side of Astrology, The, *Modern Astrology*, September
Freewill and Fate, *Modern Astrology*, September
Horoscope of Cromwell, *Modern Astrology*
Phrenology, Temperament, and Astrology, *Modern Astrology*, August
Planetary Positions, Transits v. Directions, by "Sepharial"
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True Nature of the Planets, The, *Modern Astrology*, August
Why Scorpio is a Watery Planet, *Modern Astrology*, August

Automatism:

Spirit Teachings through the Hand of W. Stainton Moses, *Light*, July 18, 25, August 1, 15, 22, 29, September 5

Biography:

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Jamblichus, Lives of the Later Platonists, *Lucifer*, September
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"Borderland" Notices:

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Buddhist, August 28, Reviews of the True Basis of the New Catholicism and Coincidences Between Buddhism and Christianity
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This World and the Next, June, General Notice
Birthplace of Buddha, The, *Journal of the Maha-Bodhi Society*
Christianity and Buddhism, Lecture by Prof. Max Müller, *Buddhist* August 14
Fundamental Teachings of Buddha, *Buddhist*, July 31, August 7
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Mahayana Buddhism in Japan. Annie E. Cheney, *Arena*, August
Transmigration and Reincarnation of the Soul, *Buddhist*, July 31

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Clairvoyance, J. J. Morse, *Light*, September 12
Clairvoyance, or Mind Reading, *Light*, September 26
Exhibition of Clairvoyance, by Mr. Slater, *Light*, August 1
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Magic and Mysticism:

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Real Hindu Magazine, A, *Light*, August 22
Reincarnation, Absurdities of, *Two Worlds*, August 7, 14
Seven Creative Principles, The, *Esoteric*, July, August
Spirit of Man the Witness to God, The, *Light*, August 15
Teaching of the Divine Revelation in Schools, *Two Worlds*, August 28
Unity Underlying all Religions, by Annie Besant, *Lucifer*, July
Universal Religion Possible, An, *Arena*, September
Zoroastrian Ceremonies, *Thinker*, July 11
Zoroastrianism, *Theosophist*, September

Spirit Photography:

More Psychic Photography, by Edina, *Light*, September 12, 26

Spiritualism:

Abolition of the Cabinet, The, *Light*, July 4
Animals in the Spirit World, *Light*, July 4
An Instructive Story of Obsession, *Light*, July 18
Clairvoyance, *Two Worlds*, July 31
Coming of Christ in Spiritualism, The, *Philosophical Journal*, June 27
Conference of the National Federation of Spiritualists, *Light*, July 11
Dealings with Unseen Spirits denounced by Canon Roberts, *Two Worlds*, September 11
Eternal Life, The, by M. J. Savage, *Light*, July 25
Evidence of Spiritualism, *Banner of Light*, August 8
Experience with a Slate-Writing Medium, *Light*, July 11
Extraordinary Manifestations, *Two Worlds*, September 11
"Flying Dutchmen," or Spirit Ships, *Harbinger of Light*, July, August
How to Promote Spiritualism, *Light of Truth*, September 12
Incorporation of the London Spiritualist Alliance, Limited, *Light*, August 29
Impersonation, *Two Worlds*, July 24
Inspiration of Mediums, *Two Worlds*, August 14
Marie Corelli and Spiritualism, *Banner of Light*, July 11, *Light of Truth*, August 8
Materialisations, J. Slater, *Two Worlds*, September 4
Mortals as Object Lessons to Spirits, *Harbinger of Light*, September
Needs of Spiritualism, *Light of Truth*, July 25
Obsession—or What? *Light*, July 11
Physical Phenomena obtained at Private Circles, *Light*, July 11
Private Circles, *Two Worlds*, July 10
Process of Mediumistic Control, *Light*, July 18
Psychical Research and a Future Life, J. W. Fletcher, *Banner of Light*, June 27
Real Life in Hades, *Light of Truth*, September 19
Spirit and Matter defined, *Light of Truth*, July 11, 18
Spirit Teachings through W. Stainton Moses, *Light*, July 18, 25, August 1, 15, 22, September 5
Spirit unaware of the Death of the Body, A, *Light*, August 15
Spiritual Universalism, *Light*, July 4
Spiritual and Mesmeric Phenomena, *Light*, August 29
Spiritual Gleanings, *Banner of Light*, July 25
Spiritual Manifestations in Court, *Light of Truth*, July 18
Spiritualism and Humanity
Spiritualism the Foundation of Progressive Religion, *Light of Truth*, July 4
Spiritualists and Morality, *Banner of Light*, August 29
True Idea of Spiritualism, *Harbinger of Light*, June 1
Use of Public Circles, *Two Worlds*, July 17
Vedanta Philosophy and Spiritualism, *Light*, July 4
Who shall Develop as Mediums? *Light*, July 18
Why I am a Spiritualist? *Two Worlds*, September 11
Why not Teach the Divine Revelation in our School? *Two Worlds*, August 28, September 4
Why Spirits cannot always locate their Mortal Friends, *Light of Truth*, September 5
Why Spirits of Friends do not Come, *Light*, September 5

Telepathy:

Mental Telepathy, *Philosophical Journal*, August 1
Telepathy from the Dead, *Harbinger of Light*, June 1

Theosophy:

Animal Reincarnation, *Lucifer*, July
Are We Three-Dimensional Beings? by Franz Hartmann, *Theosophy* September
Crusade, The, *Irish Theosophist*, July
Devachan, by C. W. Leadbeater *Lucifer*, July
Does the Astral Body Solidify, *Vâhan*, August
Ghosts and Theosophists, *Theosophy*, September
Good and Bad Karma, *Theosophical Forum*
Hindu Books on Predestination and Freewill, *Theosophist*, September
Object of the Theosophical Crusade, The, *Light*, September 5
Old Diary Leaves, by H. S. Olcott, *Theosophist*, August, September
Practical Theosophy, *Theosophist*, September
Public Work of the Theosophical Society, *Seen and Unseen*, June 23
Reincarnation of H. P. Blavatsky, *Theosophy*, September
Sânkhya Philosophy, The, *Lucifer*, September
Theosophy and Madame Blavatsky, *Arena*, July
Theosophy and Physical Evolution, *Theosophical Forum*, August, September
Thought-Forms, by Mrs. Besant, *Lucifer*, September
What is Theosophy, *Theosophist*, August

Witchcraft:

Persecution of Witches, *Buddhist*, August 7, 14, 21

XXIII.—LEADING CONTENTS OF PSYCHICAL PERIODICALS.

JULY—OCTOBER.

Annales des Sciences Psychiques. Paris, 108, Boulevard S. Germain.

July-August.

Case of Lucidity controlled by Telephone. M. Decrespe
Extraordinary Case of Clairvoyance. L. d'Ervieux

Annali dello Spiritismo. 3, Via Ormea, Turin.

July.

Spontaneous Manifestations
Proofs of Spirit Identity

August.

Spiritistic Belief in Madagascar

September.

Double Personality
The Leipsic Phenomena. Aksakof.

Arena. Gay and Bird. 2s. 6d.

The Keeley Cure for Inebriety. Wm. G. Haskell
Theosophy and Madam Blavatsky. Kate B. Davis

August.

Mahayana Buddhism in Japan. Annie E. Chaney

September.

Is a Universal Religion Possible. Isaac A. Taylor

Banner of Light. 9, Bosworth Street, Boston. $2.00 per annum.

June 27.

Psychical Research and the Problem of a Future Life. J. W. Fletcher
Spiritual Gleanings

July 4.
Extension of Psychical Phenomena. Henry Forbes
Duty of Spiritualists towards Mediums

July 11.
Shakers as Spiritualists
Marie Corelli and Spiritualism. J. W. Fletcher

July 18.
Robert Burns Souvenir Number

July 25.
Who wrote the Historical Books of the Bible? W. H. Bach

August 1.
Ingersoll and Spiritualism

August 8.
Necessity and Universality of Spiritualism

August 15.
Is there another Life? J. W. Fletcher

August 22
Spiritualism in San Diego. W. A. Colville

August 29.
Spiritualists as Moral Reformers. E. W. Gould

September 5.
Woman's Congress at Onset, Mass. Camp
Revelation. Henry Forbes

Buddhist. Colombo, Ceylon. 10s. per annum.

June 5.
Wesak Festivities in Colombo

June 12, 19.
The Government and the Buddhists of Ceylon
Buddhist Missions
The Story of Tulla Tissa Thera

July 10-17.
The Government and the Buddhists of Ceylon

July 17.
Buddhism and the Mode of Worship enjoined therein

July 24.
The Government and the Buddhists of Ceylon (concluded)

July 31.
Transmigration and Reincarnation of the Soul
Fundamental Teachings of Buddha

August 7.
Legends and Miracles of Buddha Sakya Sinha

August 14.
Christianity and Buddhism, a Lecture by Professor Max Muller

August 21.
Witch Persecution

August 28.
The True Basis of the New Catholicism
Coincidences Between Buddhism and Christianity
Review of *Borderland* for July

Deutsche Revue. Deutsche Verlags-Anstalt, Stuttgart, &c. 24 marks per annum.

July.
Spiritualism. Prof. Dr. L. Buchner

Efterat. Scandinavian Magazine, 6, Kammakan-gatan, Stockholm.

July, August, September.
Report on the Eusapia Paladino Experiments

Esoteric. Applegate, Placer County, California. $1.75 per annum.

July
The Seven Creative Principles
The Correlation of Spiritual Forces, By Franz Hartmann

September.
The Seven Creative Forces
The Airy and Watery Triplicities

Fra de to Verdener. Copenhagen.

July.
Congress of Occultists at Berlin
The Healer of the Cevennes
Case of Clairvoyance

August.
The Mystery at Valence-en-Brie
Thought Photography

September.
Manifestations of Indian Fakirs

Harbinger of Light. W. H. Terry, Melbourne. 6s. per annum.

June.
The True Idea of Spiritualism
What Spiritualists can do

July.
No Finality in Spiritualism
Mediumship. Hudson Tuttle

August.
Spiritualism in Holland
Phantom Ships

September.
Creeds and Dogmas
Another Authentic Apparition
Are Mortals Object Lessons to Spirits?

Hypnotic Magazine. 56, Fifth Avenue, Chicago, U.S.A. 7s. 6d. per annum.

August.
Hypnotism with Special Reference to Hypnotic Suggestion
Report of Work at the Clinic of the Chicago School of Psychology
Relation of Hypnotism to Domestic and Medical Sciences

September.
Report of the Chicago School of Psychology
Hypnotism in Every-Day Life
Hypnotic Suggestion an Aid to the Use of Chloroform and Ether

Initiation. Paris, 79, Faub. Poissonnière. 10 francs per annum.

July.
Mdlle Couédon. Papus

August.
Tilly-sur-Seulles. Guymiot
The Haunted House, Valence-en-Brie. Papus

Irish Theosophist. 3, Upper Ely Place, Dublin. 4s. per annum.

July.
The Crusade

August.
Fear and Valour
The Mystery of Mysteries
Second Annual Convention of the Theosophical Society in Europe

September.
Man as a Force
The Mystery of the Mysteries

Journal of the Maha-Bodhi Society. 2, Greek Row, Calcutta. 4s. per annum.

July.
Birthday Anniversary of Gautama Buddha in Calcutta
Where is the Birthplace of Buddha?

August.
Lord Buddha

September.
Japanese Buddhism
The American Congress of Liberal Religious Societies

Kritik. Berlin. T.W. 46, Hedemannstrasse. 50 Pf. a number.

The Theosophical Crusaders in Berlin. Paul Zillmann.

Light. 2, Duke Street, Adelphi, W.C. 10s. 10d. per annum.

July 4.
The Etherealisation of the Body
Mr. John Slater in England
Spiritualism and the Vedanta Philosophy
Animals in the Spirit World
Spiritual Universalism
The Question of Lucifer
Premature Burial
Why Don't Spiritualists Abolish the Cabinet

July 11.
Obsession—or What?
The Principle of Evil
Mr. Gladstone's Parting Shot
Life Beyond the Grave Established. Rev. H. R. Haweis
Theosophy in London
A Slate-Writing Medium
The National Confederation of Spiritualists
Physical Phenomena in Private Circles

July 18.
The Process of Mediumistic Control and Spirit Return
Fraud by Controls
A Haunted Ship
Development of Mediumship
Automatic Writing through the hand of W. Stainton Moses
An Instruction Story of Obsession

July 25.
Mr. M. J. Savage on Eternal Life
Transcendentalist, Materialist, Christian
Spirit Teachings through the Hand of W. Stainton Moses
An Instructive Story of Obsession

August 1.
Public Exhibition of Clairvoyance. By Mr. Slater
Methods of Healing
Spirit Teachings Through W. Stainton Moses
Reconciliation of Materialism and Spiritualism

August 8.
Suggestion without Hypnotism
Animals in the Spirit World
Occult and Spiritualistic Phenomena Compared
Public Exhibition of Clairvoyance. By Mr. Slater

August 15.
Boston Mediums and Séances
An Instructive Story of Obsession
Have Animals Immortal Souls?
The Spirit of Man a Witness to God
Automatic Writing through W. Stainton Moses
Immediately after Death
A Remarkable Cure

August 22.
Boston Mediums and Séances
Is Brotherhood Impossible?
Automatic Writing Through W. Stainton Moses
A Real Hindu Magazine
Animals in the Spirit World

August 29.
Automatic Writing Through W. Stainton Moses
Spiritual and Mesmeric Phenomena
Incorporation of the London Spritualist Alliance, Limited
Independent Slate Writing
Animals in the Spirit World

September 5.
Automatic Writing through W. Stainton Moses
Why do They not come?
Mr. Slater and His Predictions.
The Object of the Theosophical Crusade

September 12.
Clairvoyance. By J. J. Morse
Spirits as Prophets
Animal Existence in the Spirit World
More Psychic Photography. Edina
Physical Phenomena
Hypnotism in America

September 19.
The Great Need of Spiritualism To-day
An Instructive Story of Obsession
Whence Comes the Rain?
Spirit Teachings through W. Stainton Moses

September 26.
The Humanising of God
More Psychic Photography
Clairvoyance or Mind-Reading

Light of the East. 68½, Shikdarbagan Street, Calcutta. 12s. per annum.

July.
The Times and Philosophy of Sir Wm. Hamilton

August.
Sradha Ceremony of the Hindus. By K. Chakravarti

Light of Truth. Cincinnati, Ohio. $1.00 per annum.

June 27.
Omnipresent Divinity
Primeval Causative Force
Obsessions

July 4.
Apparitions and how they Materialise
Remarkable Test Phenomena

July 11.
In the Surgical Ward
Spirit and Matter Defined

July 18.
Spiritualism, Theosophy, and the Christian Church

July 25.
Magnetism and Electricity. Carl Sextus
Plagiarism of Spirits

August 1.
Hypnotic Experiments
Flesh and the Spirit

August 8.
Misery or Happiness Dependent on Thought
Marie Corelli and Spiritualism

August 15.
Bigotry in Spiritualism
Spiritual Illumination

August 22.
The Mission of the Orient to the Occident

August 29.
Man's Origin and Destiny
Ingersoll and the Spiritualists

September 5.
A few things for Spiritualists to think about
The Seeress of Prevorst. By B. F. Underwood

September 12.
The Most Effective Way to Promote Spiritualism
The Imaginary Hells of Undeveloped Spirits

September 19.
Occultism and Spiritual Religion

Lotus Bleu. Paris, 11, Rue de La Chaussée d'Antin. 12, francs per annum.

July.
Luciferianism. Dr. Pascal (continued in August and September)
Annual Convention of the European Section of Theosophy
The Astral Plane. Leadbeater (continued in August and September)
Karma. Mrs. Besant (continued in August and September.)

September.
The Human Aura. Leadbeater
The Intelligence Guymiot

Lotusblüthen. W. Friedrich, Leipzig. 10 marks per annum.

July.
Theosophy in China. I. (Tao-Teh-King)
Theosophy in Christendom. Mdme. Guyon.

August.
Theosophy in China. II.
The Esoteric Meaning of the Sermon on the Mount

September.
Theosophy in China. III.
Theosophy in Germany and the American Crusade
Vedantic Philosophy

Lucifer.

July.
Buddhism, Christianity and Phallicism. By H. P. Blavatsky
The Lives of the Later Platonists. G. R. S. Mead
Sûfism
Unity Underlying All Religions. Annie Besant
Animal Reincarnation
Devachan. C. W. Leadbeater

August.
Fragments. By H. P. Blavatsky
The Lives of the Later Platonists
Letters to a Catholic Priest
Devachan. C. W. Leadbeater
Unity Underlying All Religions. Annie Besant
An Important Letter to H. P. Blavatsky

September.
Mind in Nature. H. P. Blavatsky
Lives of the Later Platonists
On Dreams. By Svapnin
The Sânkyha Philosophy. B. Keightly
Thought Forms. Annie Besant

Lumiere. Paris—Auteuil, Boulevard Montmorency, 97. 7 francs per annum.

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X Rays and "Od"
Induced Telepathic Dreams
Photographs of Doubles
The Haunted House of Valence-en-Brie
The Tilly Apparitions

Messager. Liège. 10 cmes. per month.

July.
The Newcastle Apparition

August.
God, or Satan

September.
The Pennsylvania University and the Seybert Legacy
Photography of the Human Soul

Metaphysical Magazine.

August.
The Art of Mind-Building
Krishna's Teaching on Karma
Beyond the Illusions of Sense. B. F. Underwood
Old and New Phrenology. Elmer Gates

September.
Paracelsus as a Physician
The Art of Mind-Building. Elmer Gates
The Fall of Man
Tyranny of Intellectual Shrewdness
The Unity of Self and State. Mrs. Myron Reed

Metaphysische Rundschau. Metaphysische Verlag, Berlin-Zehlendorf, Parkstrasse, 8. 18 marks per annum.

July.
Suggestion and Subconsciousness. Prof. P. Braun
The Theoretical Foundations of Astrology. Alan Leo
Third International Congress at Munich

August.
The Aura. C. W. Leadbeater
The Psychic Side of Vegetarianism. Dr. Leopold Salzer (continued in September)
Continuation of the Theosophical Crusade
W. T. Stead on the American Theosophical Crusade

September.
Unconsciousness in Psychology. Prof. T. Lippe
Schopenhauer's Pessimism. S. Friedlaender

Modern Astrology. 1 & 2, Bouverie Street, London. 10s. 6d. per annum.

The Theoretical Basis of Astrology. "Leo"
Planetory Positions
Monthly Predictions
Transits v. Directions. "Sepharial"

August.
The Esoteric Side of Astrology
Curious Horoscopes of Twins
Why Scorpio is a Watery Sign
Shakespeare's Horoscope

September.
Fate and Freewill
Cromwell's Horoscope
Simple Instruction in Astrology
Theoretical Basis of Astrology
The Solar Ether as a Factor in Delineating Character

Moniteur Spirite. Brussels, 100, Rue de Mérode. 3.50 francs per annum.

July.
Congress of German Occultists
Present Position of Spiritualism and Magnetism in the West Indies.

Ourselves.

August.
The School for the Revival of the Lost Mysteries

September.
Vicious Virtues
The Voice Within. Gordon Rowe

Philosophical Journal. Cor. E. and 4th Sts., San Diego, California. $1.00 per annum.

June 20.
The Science of Mind. Solon Lawer
Crime due to Obsession

June 27.
Hypnotism: Its Evils and Good
The Coming of Christ in Spiritualism

July 4.
Mysterious Visitations from the Unseen World. By Carl Sextus

July 18.
Have Animals Immortal Souls?
What is Mediumship?

August 1.
Concentration the Master Key to Psychical Development. H. J. Colville

August 15.
Personal Experiences with a Medium
Animals in the Spirit World

September 12.
Woman and Human Freedom

September 19.
Glimpses seen by Mrs. Norris

Psychische Studien. Oswald Mutz, Leipzig, Lindenstrasse, 10 marks per annum.

July
Faust, the Black Magician.' G. L. Dankmar
First Congress of Occultists in Berlin. Erich Bohn
The X Rays and Spiritualism
The Röntgen Rays and von Reichenbach's "Od"

August.
Obscurantism and Magnetism. W. Reichel

September.
Research into the Natural Explanation of the so-called Dematerialisations and Rematerialisations of Matter. E. Jacobsen.
Third International Congress at Munich
Fakirs in Munich

Revista di Studi Psichici. Padua and Milan. 8 francs per annum.

July.
The Question of Fraud in the Paladino Experiments. Ochorowicz
Telepathy. Ermacora
Spontaneous Phenomena at Turin

August.
Reciprocal Telepathic Dreams
Professor Romanes and Supernormal Phenomena

September.
The Discussion on Telepathy at the Third International Congress of Psychology

Revue Blanche. Paris, 1, Rue Lafitte. 60 cmes. per number.

July.
Chronicle of Occultism. Sédir

August.
Haunted Houses. Sédir

Revue de L'Hypnotisme. Paris, 14, Rue Taitbout. 75 cents per number.

June.
Vignes, the Healer of the Cevennes
Society of Hypnology and Psychology—Annual Meeting
Third International Congress at Munich
Conference on Hypnotism ("Médecine Moderne")

July.
The Masters of Hypnotism. Dr. Dumontpallier
The Mysteries of Suggestion. Dr. Durand de Gros

August
Myrteries of Suggestion. Carte
The Uses of Hypnotism. Dr. Burdon
Observations on Involuntary Fear. Dr. Gélineau

Revue Spirite. Paris, Rue du Sommarard, 12. 12 francs per annum.

July.
The Röntgen Rays. Dr. G. de Messimy
The Experiences of William Howitt. Ismala

August.
Some Considerations on Survival. P. G. Leymarie
Is Death from Fear possible?
Was Spiritualism known to the Ancients? Horace Peletier

September.
The Marvellous: Science and the Press. (Interview with M. Aksakof.) P. G. Leymarie
Manifestations at Valence-en-Brie.

Scottish Lodge Papers. 9, Hart Street, Bloomsbury, London. 6d. Vol. III., No. 8.

Planetary Chains and Rounds
The Stromata of Clemens Alexandrius

Seen and the Unseen. Brisbane, Australia.

June 23.
Palmistry, The Line of Life
Psychometry
Public Work of the Theosophical Society

Stimmen aus Maria-Laach. Feiburg. 10.80 marks per annum.

July.
Witchcraft in Denmark. W. Plenkers, S.J.

Theosophic Isis. 28, Trothy Road, Southwark Park Road, London, E.C. 6s. 6d. per annum.

August.
School for the Revival of the Lost Mysteries
The Crusade in Scandinavia

September.
Egyptian Cosmogony
The Finding of Self—From the "Secret Doctrine"

Theosophical Forum. 144, Madison Avenue, New York.

July.
The Disaster at Johnstown explained according to the Law of Karma. W. Q. Judge

August.
Theosophical Teaching and the Law of the Survival of the Fittest
The Crusade
Supplement of List of Branches

September.
Theosophical Teaching and the Law of the Survival of the Fittest
Is it Correct to speak of Good and Bad Karma?

Theosophist. 7, Duke Street, Adelphi, W.C. £1 per annum.

August.
Old Diary Leaves. H. S. Olcott
Theosophy in Outline
The Divine Kings and Adepts of Zoroastrianism

September.
Old Diary Leaves. H. S. Olcott
Predestination and Freewill
Theosophy in Practice

Theosophy (The Path). 144, Madison Avenue, New York. $2.00 per annum.

September.
Reincarnation of H. P. B.
Ghosts
Are We Three-Dimensional Beings? Franz Hartmann

Thinker (Theosophic Thinker). Blacktown, Madras. 7 francs per annum.

July 4.
Married Five Thousands Years Ago

July 11.
Zoroastrian Ceremonies

July 18.
Efficacy of Public Worship

August 8.
Crime in the Christendom

August 15.
Alchemy and the Rosicrucians

August 29
India and Her Religion

This World and the Next. Melbourne, Australia. 3s. per annum.

June 15.
Mediums and Investigators
Mysteries of Mediumship

Two Worlds. 18, Corporation Street, Manchester. 6s. 6d. per annum.

July 3.
Mediumship

July 10.
National Federation Conference of Spiritualists
Private Circles. J. B. Tetlow

July 17.
Remarkable Deliverance from Obsession
Public Circles. J. B. Tetlow

July 24.
Impersonation. J. B. Tetlow
A Case of Spirit Identity

July 31.
Devil Worship in France
Clairvoyance. J. B. Tetlow

August 7.
Mrs. Bliss—Sketch with Portrait
Psychometry. J. B. Tetlow
Reincarnation

August 14.
Inspiration of Mediums
Reincarnation

August 21.
Mr. James Burns. Sketch with Portrait

August 28.
So-called Divine Revelation examined: Why should it not be taught in our Schools?
Is Suicide ever Justifiable?

September 4.
Spirit Communication v. Subliminal Consciousness
Materialisations. J. Slater

September 11.
Mrs. Besant on a Future Life
Miss Marryat on Materialisations
Dealings with Spirits Denounced. By Canon Roberts

September 18.
An Hour with Modern Mystics
Mr. George Spriggs

September 25.
Religion and Spiritualism
An Hour with Modern Mystics

Übersinnliche Welt. Eberswalder Strasse, 16, Postal 1, Berlin.

July.
Magnetic Rapport. Dr. Carl du Prel

August.
Mdlle. Couédon. H. B. Fischer

September.
The Ghosts of Falkenburg. Karl Kuhn

Vâhan. 26, Charing Cross, S.W. 2s. 6d. per annum.

July 1.
"Elemental Essence"
Is the Path of Occultism one of suffering?

August.
When does the Soul enter the Body?
Does the Astral Body Solidify?

September.
Buddha Never Denied the Existence of the Soul
Shall an Occultist be Judged by Ordinary Standards?

Vessillo Spiritista. Vercelli. 3 lire per annum.

July.
The Mysteries of Suggestion
The Magnetic Fluid

September.
The Magnetic Fluid: X Rays, Crooke's Tube, Photographs